

SWAMI RAMA TIRTHA, M.A.

INTRODUCTION TO VOL. III. 2ND EDITION.

I have great pleasure in presenting this thoroughly revised and improved edition of the Third volume. Though owing to causes over which I have no control, I could not proceed with its revision beyond the Lecture on the Problem of India. My sincere gratitude to W. W. Pearson, Esqr., M. A., who was very kind in helping me in the revision of the language and style of this volume and took great interest in it. I especially remember his praising the lecture on the Problem of India, which I intended to translate into the vernaculars also.

MY OM TO ALL.

Publisher.

COMPLETE WORKS OF SWAMI RAMA.

In Woods of God Realization

PART VI.

SIGHT-SEEING FROM THE HILL OF VEDANTA.

No.	CONTENTS.	*Page*
1.	IDEALISM AND REALISM RECONCILED ...	1
2.	REALISM AND IDEALISM	24
3.	REPLIES TO SOME QUESTIONS ON THE VEDANTA	30
4.	MAYA OR THE WHEN AND THE WHY OF THE WORLD	63
5.	WHEN DID THE WORLD BEGIN?	94
6.	HYPNOTISM AND THE VEDANTA	104
7.	MAN, THE MASTER OF HIS OWN DESTINY ...	110
8.	AFTER DEATH OR ALL RELIGIONS RECONCILED	137
9.	REPLIES TO CLASS QUESTIONS	156
10.	INFORMAL TALKS	184
11.	REINCARNATION AND FAMILY TIES ...	204
12.	I AM ALL LIGHT	229
13.	BE NOT CENTRE OUT	236
14.	AIDS TO REALIZATION OR PRANAYAMA ...	241
15.	SOHAM	260
16.	THE VEDANTA AND SOCIALISM	269
17.	HINTS TO REALIZATION	274
18.	HINTS TO REALIZATION NO. III	281
19.	FRAGMENTS	284
20.	THE PROBLEM OF SIN	287

SIGHT-SEEING FROM THE HILL OF VEDANTA.

LECTURE I.

IDEALISM AND REALISM RECONCILED.

A Lecture delivered at Golden Gate Hall, January 13, 1903.

THE ONLY REAL AND IDEAL ONE IN THE FORM OF LADIES AND GENTLEMEN,—

The subject of to-night's discourse is very abstruse, very difficult. Only those will be able to follow it thoroughly who are already somewhat acquainted with Philosophy. To Rama it makes no difference whether all of you go away fatigued and disgusted, or the whole world comes to listen. Truth stands above all desire for popularity. Scientific laws were governing the world, and are governing the world, and will continue governing the whole Universe, whether people know them or not, whether they become popular or not. The Law of Gravitation was the same even before it was discovered by Sir Isaac Newton. There are laws which people may not have discovered and yet they are governing the world. A magnificent diamond may be lying in a mine and yet nobody may find it: the diamond shines in its own glory all the same. Let people pick it up and place it on their

foreheads, or let people ignore it entirely, to the diamond it makes no difference.

The subject is difficult; but if you follow it very closely, you will understand it. You need not say what is the use of speaking upon such abstruse, speculative, philosophical subjects; we require them not; we want hard cash; we want something practical. Rama has been speaking on practical subjects, but theoretical and speculative subjects are also necessary. No fact can be explained without a sound theory to support it; and you know all your practice is simply your energy transformed into activity, nothing else. When you have to write anything, before your pen begins to move, the whole subject must come into your mind in theory; theory always precedes activity. When you have to go to any place, your walking is a matter of practice, but no step could be taken without there being mind to govern your muscles and movements. No student goes to a College without having an idea of the University beforehand in his mind, without being possessed of the knowledge of what kind of training he is to receive there. When a thief hears constantly about the wealth and riches of a particular neighbour, he transforms into activity the continuous information which he receives, the continuous thought that he has, and plucks courage to break into the house of the rich neighbour. No action can be performed without some kind of mental activity, some kind of knowledge concerning the act to be performed beforehand.

So Rama is trying to drum into your ears and instil into the hearts of all the audience the divinity of yourselves. Let it sink deep into your hearts day by day; let it penetrate your minds hour after hour, and you will see according to the Laws of Science this mental energy which appears to be vain speculation, transforming itself into the most noble activity on your part, and this knowledge you will see transforming itself into happiness and bliss for you.

The subject is "Idealism and Realism Reconciled in the Light of the Vedanta." In other words, the subject is—The Vedantic Theory of Perception,—a most important subject for philosophers.

You ought to be told a little about what Idealism and Realism are. We have no time to enter into the details of these topics. In brief, Realism means a belief or theory which looks upon this world as it seems to us to be, a mere phenomenon; while to Idealism the world is not as it appears to us; the world is, but it is not what it appears and according to Realism things are just as they seem to us, real in themselves. Idealism has several branches. We have Subjective Idealism, the idealism of Berkeley and Fichte; we have Objective Idealism, the idealism of Plato and Kant; we have Absolute Idealism, the idealism of Hegel and Shelley, and many others of the same type. Realism has many philosophers like Bain and Mill to support it. We shall not describe these several branches of Idealism or Realism. We shall not criticise in to-night's discourse the Subjective

Idealism of Berkeley or the Objective Idealism of Plato and Kant, or the Absolute Idealism of Hegel or Shelley. We shall just allude to these to such an extent that the Vedantic theory about this matter may be easily comprehended by each and all.

Before beginning with the subject two words ought to be explained, the words 'subject' and 'object.' You know these words—'subject' and 'object,'—are taken in different senses. In Grammar they are used in one sense, in ordinary language they are used in a different sense, and in philosophical language they have a meaning of their own. The word 'subject' in the language of Philosophy means the knowing one, and the 'object' means the thing known. When you see this pencil, the pencil is the object, and you that perceive the pencil are the subject: the perceiving one is called the subject, and the thing perceived the object. Thus in ordinary language, the word subject means the understanding or the intellect; but, according to the Vedanta, this subject, understanding, intellect, or reason should not be called subject; this also is an object. You know anything that can be perceived becomes an object, and you can perceive the intellect, you can think and reason about it and lay down its laws; in so far as you can reason about it and conceive it, in so far is the intellect an 'object' and not a 'subject.' The real subject cannot be conceived; the real subject cannot be perceived. How can the knower be known? You know the

real subject should either be the knower or the known; the very moment it becomes the known, it becomes an object, it no longer remains the subject. But in ordinary language the word subject implies the understanding, intellect, or reason. The real subject or the real knower is, according to the Vedanta, the true Atma, the only Infinity, one and the same in all bodies. It would be useful to remember a Sanskrit word also in connection with this. The word 'subject' is called in Sanskrit Drashtá, the word 'object' is called in Sanskrit Drishya, and the real subject in Sanskrit is the Brahma or Atma. The word Atma might be translated in English either to be the Will of Schopenhauer or to be the hard Intellect or Absolute Intellect of Hegel. You know Hegel and Schopenhauer are antagonistic to each other, but the Vedanta reconciles them. The Vedanta tells them that the absolute Will of Schopenhauer is in reality the same as that which Hegel calls the Absolute Intellect, and so for this Absolute Self we have the word Brahma which means Absolute Will, Absolute Intellect, Absolute Existence, and Absolute Bliss.

So the real subject is the true Atma, but the practical subject is the Atma as shining in the intellect or in the understanding, so the real Atma with the intellect as an agent is called the subject.

What are the arguments the Realists advance on their side and what are the chief arguments advanced by the Idealists? That is a long subject, but we shall

discuss it very briefly. We have no time to criticise Berkeley. He is one of the principal idealists. How briskly he starts in his philosophy, and how he soars high so long as he is exactly hand in hand with the Vedanta philosophy, and how he loses his way and falls into a meandering zigzag the very moment he departs from it. This is a very interesting subject, a subject which ought to be taken up if Rama gets an opportunity to lecture before the University students or University Professors. What a contrast the latter part of his philosophy forms with the original part of his philosophy. How he is obliged to believe in so many spirits and to bring in a personal God to control this universe, and how, according to his philosophy, no object may be present in this world without a spirit beside it, and what absurdities he brings in. Well, that is a subject which we shall not take up to-night. Amongst the many arguments advanced by the Idealists, the following two or three are important. The first is : you cannot see or perceive anything without your own activity. It is the subject's activity alone which makes you perceive anything in this world. You are writing something, your mind is intent on the subject, and there passes before you a snake, but you do not perceive it, for you the snake is not a snake, it is not there. Now, the Idealists say if the activity of your mind or the subject activity is wanting, there is no object there. When you are asleep, the subject is not active, and all the sounds that may be made around

are not heard. There are some people whose eyes do not close when they are asleep. Now before their eyes all the objects are present, all the objects are being reflected on their retina, but they see them not. The Idealists say your mind is inactive, the subject is not asserting its activity and you do not see the objects. Can you see anything in this world without mental activity? No. Just try to see this table or that wall; try to hear Rama's words, try to perceive anything without the mind being active. Can you do that? Can you see anything without thinking, without your mind's thought? You cannot. Thus the Idealists say all this world is nothing else but thought, all this world is simply a projection of thought. How do you know that the world exists? Through your senses. But the senses by themselves cannot perceive. It is only when the mind is connected with the senses that they perceive, in other words the senses do not perceive, the mind perceives through them. Now the mind or understanding is the subject. You cannot hear anything without mental activity; you cannot see anything, you cannot do anything, you cannot perceive anything without mental activity. So the Idealists say, "O people of this world who call it real and look upon these objects as true by themselves, forget not yourselves, be not mistaken. All these objects are created by you, or projected by your thought, in fact you make them." This is what the Idealists say, and it appears that Idealists are something like Vedantins. But Rama tells

you that all these Idealists, Berkeley, Plato, Hegel, Kant, Fichte, Shelley, Schopenhauer, have the principles of the Vedanta, but the Vedantic theory of perception far transcends all this. These people have disputes with each other, they have quibbles and quarrels, but Vedanta philosophy reconciles each and all of them. These people glorify and make much of the self, but the Vedanta does not deify and lionize the subjective self, as most of these philosophers do. We have to take the truth for its own sake.

Another argument advanced by the Idealists is that this world, which people ordinarily take to be real, should not be regarded as such, because the world appears to be as it is through the senses only, and we depend upon the senses in calling the world true in reality as it seems to us. Now the senses are not trustworthy witnesses. Take the case of the eye, for instance. The eyes of the ant see differently from the eyes of man; to the eyes of the elephant things appear to be much bigger than what they appear to the eyes of man; to the eyes of the frog things are clear when seen in the water, and in air things are all hazy, dim, covered with a kind of mist. Now whose eyes are to be relied upon, the eyes of man or the eyes of ants? If things are to be decided by majority, ants do not stand in a small minority; they have the majority on their side. If your eyes be formed upon the microscopic principle, if the lens in the eyes be fixed in a different way to the retina, to you the world will be entirely

different. If the retina of the eyes be adjusted on the telescopic principle, all the world is entirely altered. You may have seen a toy called "Look and Laugh," or the ludicrous glass, which consists of two convex lenses. If we look through it, all the objects in this world become ludicrous, ridiculous. A most beautiful face when seen through "Look and Laugh" becomes elongated, so that the chin touches the ground and the head touches the star Saturn. If you look at it in a different way, then the length of the face remains the same, but one ear moves up to East India and the other moves up to China. Well, if the eyes be adjusted upon that principle, the world is entirely changed. So is the case with the ears and other organs of sense. If the nerves and muscles be differently adjusted, the whole world is different, the whole world is changed, and you will say that if the nerves and muscles and sense organs are adjusted in this way they must remain in this way. It is not so; the law of Evolution tells you that they are undergoing a change. Thus the Idealists say that the world is not what it seems, the world, as it appears to us, is false, the world as it seems to us is unreal, illusory, a delusion.

They have many other arguments on their side, but if we enter into details, many nights would be taken up by Idealism alone. We shall now pass on to Realism. The Realists say, "You are wrong, O Idealists! you are altogether wrong. If your statement that everything we see is the creation of our own imagination,

be true, then, O Idealists, please create a horse where the wall is. Let that wall appear to be a horse. O Idealists, if the whole world is simply the result of this small subject's understanding or mind's creation, then turn this handkerchief into a lion or make this pencil a big house." The Realists say, "O Idealists, you cannot be right; the world is real. The wall is a wall, and for that reason it always impresses itself upon your senses as a wall, it does not appear to you a horse to-morrow."

These objections of the Realists are met by the Idealists; they have answers to these objections, but we shall not take up all the questions on both sides. The Idealists say that it is a question of time; you can create anything you like by your imagination. When you begin to think of spirits, spirits appear to us, when we begin to imagine anything, it comes to us. They say, in dreams do we not create things? Our imagination realises these things. They have answers and these answers have rejoinders from the Realists. We are not going to enter into detail upon these questions and answers.

The Vedanta also looks upon the world as my idea, as my creation, but even when it looks upon the world as my idea or my creation, you cannot call it Idealism. That seems to be something very strange from the lips of Rama. It will be repeated again. The people in Europe and America think that the Vedanta is a kind of Idealism, and almost all the books written by Europeans that have passed through Rama's hands, represent

the Vedanta as Idealism, but Rama tells you that these people have not understood it. The Vedanta is not Idealism in the same sense as the Idealism of Berkeley or Plato. It is far higher, far superior.

The Idealists make the world depend upon the little subject, the little understanding, the little mind, but when the Vedanta says that the world is My Idea, that does not mean that the world is the idea of the little subject, the little understanding, the little mind. This is something variable; this is something in itself a creation, and Berkeley made a terrible blunder when he said that dreams are the creations of the subject. The mistake made by him was that he looked upon the subject of the dreamland object to be identical with the subject of the wakeful state, and you know, as it was shown last night, the subject in dreamland is different from the subject in the wakeful state; the subject in the dreamland is a thing of the same sort as the objects in the dreamland are. When you wake up, the subject of the wakeful state is of the same sort as the objects of that state and so Berkeley took the subject of the wakeful state to be the same as the subject of dreamland. The world is not a creation of the subject of the wakeful state or the subject of dreamland ; the world is a creation of My Self, the Real God, the Real Atma.

We come now to the subject, the Vedantic Theory of Perception.

The Vedanta says to the Idealists, " O Idealists, you are right in saying that all the names and forms of this

world, all the attributes and qualities of objects could not come about without the action of the subject." It will be repeated again. The subject is very abstruse, and you ought to follow it closely. The Vedanta says to the Idealists, "You are right in saying that all the names and forms of this world could not come about without the action of the subject; all the qualities, attributes and properties of things depend upon the activity and action of the understanding or mind, or the subject. You are right in so far; but you are not right in saying that there is nothing outside this small subject, this small mind of yours." The Vedanta says to the Realists, "You are right in saying that this phenomenal world could not appear with the sole action of any outside reality." You know the Realists say that this phenomenal world is due to some action upon our senses from outside. The objects act upon the senses, and thus we perceive things. The Vedanta says, "Yes, without some sort of action from without we could not perceive things." So far is Realism right, but, according to the Vedanta, Realism is wrong when it says that all our perception is due solely and wholely to outside action and to the subject's activity. Let us make this clearer. In this world, take up any subject, take up any object, this pencil for example. To what is the colour of this pencil due? It is due only to the action of the subject together with a reaction from outside, you might say. If your eyes are colour-blind, you will not see this colour in the pencil. The

colour of the pencil is a quality or attribute. Again take the weight of the pencil ; it is changeable, and so is its colour. If our eyes are jaundiced, we might see the pencil to be of a different colour, and if we do not weigh it here, but at a great height, or in the moon, or in a deep mine, its weight will be different, and you know the weight of every object when weighed in London is different from what it is when weighed in India, the weight will become different. The weight is changeable, the colour is changeable.

You know the same water, when you touch it in winter appears to be warm, and when you touch it in the summer, it appears to be cold. Why ? Because the observer or the perceiver is at different temperatures when he touches the water, and the water retains about the same temperature ; the difference in its apparent temperature is due to the difference in the temperature of our hands. So according to the differences in the subject, there will be differences in the qualities of the object.

And of what is this pencil made ? According to Berkeley and some others, it is nothing else but a bundle of attributes and qualities. Take away these qualities and there is nothing left, but according to Kant there is the thing itself behind it, and according to Plato there is the thing in itself behind it, the idea, as he calls it. So here there are qualities. All these qualities are due to the action of the subject, but we say that before these qualities were produced in the pencil by this reaction,

some reality was there. This will be made clearer, and it will be repeated again if you ask Rama to do so. It is true that the Vedanta says that all these qualities in the pencil are due to the action of the subject but why was the action of the subject excited ? This is the question. There must be something outside which acted upon the subject and excited a reaction in the subject, and then these qualities were produced or deposited. We cannot say that before this subject acted, these qualities themselves acted upon the mind and excited an action or reaction of the mind ; we cannot say that, because these qualities make their appearance after the action or reaction of the mind, so there must be something outside, there must be some reality in the pencil which acted upon your eyes, which acted upon your ears when the sound was heard, which acted upon your taste when you touched it with the tongue, which acted upon your hand when you touched it. There must be something outside which acts upon the eyes, the ears, and the nose. Eat this pencil and it will tell upon your health. How can you say that there is no reality outside ? There is some reality outside too, and when it acts upon the senses of a man, they report it to his mind and the mind reacts ; then are the attributes or qualities of the object projected on the scene. It is just like that. Here is one hand ; there is another ; one hand alone could not make any sound. Here is the sound produced (clapping the hands together). Here was action on one side and reaction

on the other, and the result was sound. Here is a violin string ; you strike it with your finger, and then the sound is produced. There was action from your finger and reaction from the string, or you may say action from the string and reaction from your fingers, and then the sound was produced. In the same way, one wave came from this side and another from the other side, the two collided, and foam was produced. Action and reaction from both sides produced foam. Here is a match and here is a piece of sand-paper. Strike the match on the sand-paper and then a flame is produced. Action and reaction from both sides. Here is one positive pole of electricity and there is a negative pole. If they approach each other, we see the electric spark or hear the report ; this action and reaction from both sides bring about this phenomenon.

So according to the Vedanta, in your intellect the thing in itself is present, what we call the Atma. The real self is living in your intellect, there is the thing in itself or the reality in every object in this world. In this pencil there is the reality or you might say the thing in itself which cannot be known, something which is beyond all attributes or properties. The reality outside, the divinity or the absolute in the pencil and the absolute in the intellect are like the two hands, as it were. The moment they collide, the attributes of the pencil are posited, they make their appearance like foam, one wave from one side, the other from the other side, and foam is produced, that is, these qualities. You might

say the positive pole being in the intellect, the negative pole being in the pencil, the two poles approach each other and we see the attributes, qualities, or the phenomena of this universe. In the language of the Vedanta, the very moment the *Drashta* and the *Drishya* unite, we see the objects. *Drashta* and *Drishya* are the true self or Atma in the pencil and the true self or Atma in the intellect, and action and reaction between the two produces the phenomena.

Thus the Idealists are right in asserting that nothing can be seen without the action of the subject, but they are wrong in saying that this action of the subject by itself produces this phenomenon, because in so saying they violate one of the most inexorable laws of Science which runs thus: there can be no action without an equal and opposite reaction. When the Idealists say that all this world is created by the action of the subject, they ignore the fact that this action could not take place without there being a reaction somewhere. And so the Realists are right when they say that this world has a reality in itself, and does not simply hinge upon the subject. In so far they are right, but when they say that the phenomena of this world are real by themselves and stand by themselves, they are wrong, because the phenomena of this world, the differences of this world, the qualities of the objects of this world, depend just as much upon the action of the subject as upon the reaction of the reality in the object.

Here arises a great objection. You talk of action

and reaction. How can there be action and reaction in Infinity? We merely spoke of action and reaction to use the same language as other people use. We talk of action and reaction when we refer to the Absolute Will or Absolute Energy as conjoined to the intellect, or to the object. The Absolute Entity is conjoined to this object which acts or reacts against it and is also conjoined to this adjunct, the head, brain or intellect. Take this illustration. There is space in this vessel and space in that vessel. In reality space is one and the same thing, but you might speak of it as appearing in different vessels. Space is not something which you could treat in the same way as you do this handkerchief. Space is one and the same, indivisible; in space there is no idea of division at all, and according to Kant space is subjective and objective, and cannot be divided or cut. Similarly the True Self or Reality, the Absolute Infinity cannot be divided or cut, but when we are referring it to the objects of this world, we are justified in talking of it as conjoined to the intellect or to any object, and now the same reality is conjoined to this or that object, as action and reaction. For instance, the space in this hand approaches the space in this vessel and the two unite. Now the space in the hand becomes the same as the space in the vessel; even originally it was the same, but now to your eyes the space in the hand becomes the same as the space in the vessel.

Thus the Vedanta says that the Absolute Reality is

underlying the subject and when it becomes identical with the absolute reality underlying the object, the subject and the object unite.

Action and reaction take place not in reality in the Atma, but in the Atma as defined by the Limited. For example, here is one wave of water coming from one side, another from the other side. One wave is water just as much as the other, and even when the waves collide, both will remain water, they do not undergo a change, and yet action and reaction take place between the waves. Here is water as limited by the wave coming in collision with water as limited by another wave, and this collision brings about the phenomenon of foam. Similarly absolute reality as limited by the intellect when it comes into collision with the absolute reality as limited by the object, produces the phenomena of attributes, properties and qualities of this world. Just as when this hand collides with the other, it has the same power in it as the other hand, noise is produced, this hand has the same power in it as the other and yet the two hands collide.

The Absolute Reality is the same in the intellect as in the object, but when the intellect or the subject comes into contact with the object, there is the Atma, the same reality, behind them. It is not made quite clear that all the objects in this world have the same reality behind them. Here is a pen. This pen consists of some qualities or attributes and also the underlying reality. You know we have a good reason to assume

the existence of this underlying reality, because these qualities could not come about by themselves, without there being an action upon the intellect to which the intellect reacted so that the qualities were produced. Here is a pen. It consists of some qualities which we will call Q and of the underlying reality which we will call X. The pen is equal to the qualities which make it a pen. There we have a table. The table has the same qualities which make it a table, QT plus X, the Absolute Reality. Here you may ask why you assume this X to be the same as the previous X. It may be suggested that this pen has some other reality underlying its qualities than the reality which underlies the qualities of the table. Again it may be suggested that before the qualities of the pen were projected, some reality may have acted upon our senses, and the qualities which make this a table were projected by our subject, *i.e.*, some other reality, we might call it X, may have acted upon our senses. We have however no right to look upon this X as the same as the other X. Here is a piano; we will call it X', in order to distinguish it from the previous X's. This may be something different from what was underlying the table or the pen. Here we have man, X".

Here mark the mistake made by Plato. He looks upon these underlying realities as different which they are and you have also taken them to be different. But there is a fallacy in this argument. We can show that this assumption is wrong. The qualities and attributes of the pen, its colour, weight, softness, and other qualities

were the result of the reaction of your intellect or mind, so all the attributes here are the result of the reaction of your intellect. All these attributes or qualities follow the reaction and we have assumed that the absolute reality in this pencil precedes the projection of these attributes or qualities. Thus the Absolute Reality transcends all qualities, all properties, all attributes. X′ and X″ also transcend all qualities or attributes.

To what then are differences due? Reflect a little. All differences in this world are due only to qualities. Could you distinguish between this piece of chalk and that pencil without referring to their qualities ? How do you know that this piece of chalk is different from that pencil ? Through qualities alone. This chalk is white, that is a quality ; it is brittle, that also is a quality. All differences are due to qualities. If you make this X′ different from that X, you bring about differentiation, you project differences, in other words, you make this absolute reality subject to qualities again. You see being subject to differentiations, being distinguished from each other, they are all subject to qualities, and this was the mistake. You began by taking them to be beyond qualities, and you end by taking them to be with qualities. If you look upon them as different and distinguished from each other, you make a blunder. You began by taking them to be beyond qualities, to transcend attributes and you end by contradicting yourself, bringing them within the meridian of qualities and attributes. That is the mistake.

You have no right to say that the underlying reality in this pencil is different from the reality that underlies this piece of chalk. You have no right to say that the reality which underlies the mind, subject, or intellect, is different from the reality which underlies a cow or bull; you have no right to say that the Atma which underlies this table is different from that. It is One, and the same Infinity, the same Absolute, unchangeable reality.

It might be made more clear by an illustration. Here is a beautiful, white wall. All of you are sitting here; one of you is tracing upon that wall beautiful diagrams, geometrical triangles, circles, ellipses, etc., another is tracing upon the same wall a picture concerning a great war, another is tracing upon the same wall a picture of his wife, friends, and relatives, another is tracing something else. All of these pictures have the same reality behind them. Similarly all the things that you see in this world have the same reality behind them. Here suppose you see a horse, there you observe a cow, here a dog, there an elephant, and there a man All of these pictures are traced upon one and the same absolute X, the X of that illustration, the same white wall. Thus the same Atma, the one Infinite Rama underlies each and all. In your dreams you see an ox, then a dog, then a man, then a woman, but you know that in your dreams the ox, the dog, the man, and everything, are all pictures upon one and the same Absolute Reality, the true Atma. When you wake, you know that the horse, the mountain, or the

river that you saw in your dream is nowhere.

What about these qualities which make up the world? The phenomenal world consists of these qualities and they depend upon the absolute reality. Here is a very subtle point which you will not be able to understand just now, but you may understand it thoroughly in some of the succeeding lectures. All these qualities depend upon the absolute reality. According to these qualities, the absolute reality has a quality too, namely, the quality of supporting them. The absolute reality supports all these qualities. If so, the Absolute Reality is not absolute, because the absolute reality has at least the one quality of supporting all these qualities. How then can we say that the absolute reality is absolute? We say this from practical experience. Just as you say that this world is real on the authority of your personal experience, so, on the authority of the higher personal experience, we say that when the absolute reality is realized, all these qualities, all this time and space vanish. Thus from the stand-point of the absolute reality these qualities never existed, but from the stand-point of the qualities, these depend upon the *Adhishthân*, the Absolute. Here is a great problem to be solved. It is called the problem of Máyá. In reality the Absolute Reality is absolute, beyond all qualities, but these qualities depend upon the absolute reality from their own stand-point. This problem being solved, all the difficulties in this world would be solved.

These are not mere subjects of speculation. European

philosophers make these subjects simply matters of speculation, but it is not so with the Indian philosophers. With them any subject which is proved theoretically is half proved only if it is not verified through experience, if it is not realized and experimented upon. This is a subject which is so sweet when we hear it intellectually, but it is the quintessence of sweetness and all joy when we once realize it. It is worth while to realize it. If you *live* this idea, namely, that you are that One Infinite X which underlies all the bodies in this Universe, that you are that Absolute Reality, then you are above the body, above the mind. This body is not the subject, it is a mere object brought into existence by one wave coming into collision with another from another side. You are not merely this foam of a body. You are the Absolute Reality in which all this world, all the phenomena of the universe are mere waves or eddies. Realize that and become absolutely free. Is it not the wonder of wonders that you, the true Reality, the real Absolute, do not realize it? What good tidings, what a blessed Gospel that you are that Absolute Reality, the real X; realize that and become free.

Let that be your state,
The body dissolved is cast to the winds,
While Death, Infinity me enshrine;
All ears my ears, all eyes my eyes,
All hands my hands, all minds my minds.
I swallowed up death, all difference I drank up,
How sweet and strong and good I find.

REALISM AND IDEALISM.

Delivered on Monday, April 4, 1904.

". . . . . People who believe that thoughts are real say that idealism is a reality and they have much proof on their side. For instance how could the wall be perceived without the perceiver? They say there is no reality in the wall, but that the thought created the wall, that if a person were hypnotized in another direction, he would see it as something else, or if he were hypnotized in another direction, he would see it as still something else. If I should say to a person whom I had hypnotized that this floor was a lake, he would immediately begin to fish in it. But here comes the realist and says that the wall is quite real, independent of your thought. You see it, you feel it, you can hear it, and if your sense of smell were acute you could smell it, and if you should eat it, your stomach would tell you that it was a reality sure enough. So you see he too has plenty of argument on his side. But I want to say to you that it takes both the *object* and the *thought* to make the thing. Granted that it is something different to the hypnotized person from a wall, still I must have some object there to

suggest to him, even if I call it a horse or lake or what not. It takes the two, subject and object.

Once two men in India were quarrelling. They were called dervishes. One went by the name of Mr. Wood and the other by the name of Mr. Axe. Mr. Axe was enraged and said to Mr. Wood, 'I will slash you to pieces.' Mr. Wood replied, 'But, my dear sir, you must have me behind you, otherwise you can do nothing.' You see the handle of the axe is made of wood, and so it is that idealism and realism go hand in hand, they are interdependent.

I strike a match on sand-paper and a flame is produced. Now the flame was not in the match, nor was it in the sand-paper, but the coming together of the two produced the flame I strike my hands together and a sound is produced. The sound is not in the right hand nor the left, but is the result of the two coming together. The SELF is the same in both hands. Here I want to tell you about the crow. It is said that the crow has two eye sockets but only one eye ball and that when he looks to the right, he turns the eye to that socket, and when he looks to the left, he turns the eye to that socket. Now it is the identical eye, but it is turned in different places. Two great waves come together and we have a white crest, the water is the same in the wave on the right and the wave on the left, and when they come together, we have what is called the white crest. A child is not born of one parent, but of the mother and father.

Now let us call the subjective the perceiver and the objective the perceived, and we see all through that it is these two which are interdependent and which thus brought together produce the phenomena which we witness. Neither of itself produces it, and thus it is clear that the idealist and realist must come together to account for the phenomena, for neither can possibly do it alone.

In India some houses have many mirrors, in fact the walls and ceilings are covered with mirrors. Once a dog entered such a house and on all sides of himself he saw hundreds of dogs. When he looked up, he saw them on the top of him and thus being very much frightened he began to jump, and immediately all the hundreds of dogs began to jump also ; then he barked and scampered about and they too scampered and opened their mouths. He behaved in this way until he became so tired that he lay down and gave up the chase, gave up the body, and the owner of the house came in and removed the remains of the one dog. Now a handsome young prince entered this room and admired himself very much in all the mirrors, first he admired his hair, then his mouth and other features, then his dress, and so on. He was very happy with all these pictures and knew that these many hundred people were himself. It is only when we know that there is only one self and that all the shapes and forms we see under the various names are really our self that there is rest ; otherwise it is like the case of the dog. We are afraid this one is going to

deceive us; that one is going to harm us; the other one is going to take something from us, and there is a continual struggle against the forms which we imagine to be different, but ONCE WE REALIZE THE TRUTH and sit quietly as did the prince, we know that nothing can deceive THE SELF, FOR IT IS IMMUTABLE AND FREE. While we jump about as the dog did, we merely live on the surface, but when WE REALIZE THE SELF, we dive below the surface into the realms of ABSOLUTE TRUTH.

Suppose the subject in a dream were to climb mountains and meet a lion which tore him to pieces, or he were to fall into bogs which he could hardly escape from, or the Ganges were to overtake him. Now if the subject was true and real, he would realize that the things of the dream were nothing and he would feel no pain. He would not weep and cry out with pain when being torn to pieces by the lion, nor would he fear the depths of the bog, but we see it is only a thought and is not truth. Now suppose the objects of this dream to be the truth. If that were the case, the water would flood the bed in which the subject was sleeping, the lion would actually destroy the subject, and so on. But we see this is not so, the object is not real either. The two combined make up the dream, but neither is a reality.

$$\text{Table} = Q_t + X$$
$$\text{Board} = Q_b + X$$
$$\text{Rose} = Q_r + X$$

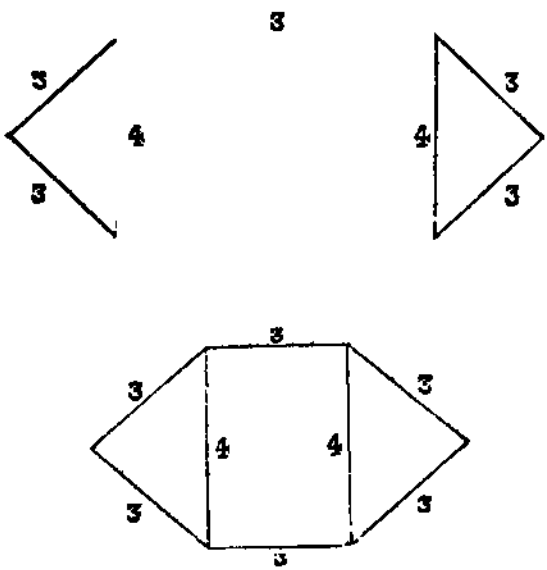
The qualities of the table plus the unknown = the table.

The qualities of the board plus the unknown = the board.

The qualities of the rose plus the unknown = the rose.

The rose is red, has petals etc., and plus the unknown = the rose. The unknown is the same in all, and it is the Self which is the reality of them.

Here we have two isosceles triangles,



Here we have a rectangle.

Now by putting these figures together, we have a hexagon, which is like neither of the figures we put together. In the isosceles triangles and in the rectangle all the sides were not equal, but all the sides of the hexagon are equal.

Here we have put together figures which produce an entirely new figure in every respect.

Similarly we have H_2O. Now it is easy to breathe oxygen and hydrogen, but put together, they produce water, H_2O, which is entirely different. Hydrogen and oxygen are combustible, but this is not true of water.

This explains the phenomenon which is apparent and also shows that neither the subject nor the object is real.

The Vedanta says all this is a mere play on words. What is the use of fighting over words? There *is* in reality ONLY THE ONE SELF WHICH WE ARE, NOTHING BESIDES IT, and since there is nothing besides the SELF, YOU CANNOT CONSISTENTLY SAY THAT YOU ARE A PART. BUT IT MUST FOLLOW THAT YOU ARE THE SELF ENTIRE. THERE IS NO DIVISION IN TRUTH. YOU ARE THE TRUTH NOW.

OM ! OM !

REPLIES TO SOME QUESTIONS ON THE VEDANTA.

A Lecture delivered on December 23, 1902, at the Academy of Sciences.

To-night there will be no regular Lecture on any particular subject. Many people have been coming to Rama with all sorts of questions. Sometimes they are queer questions. Some of these questions will be taken up and a brief reply given to them. If any one of you, or any one in any part of America, has any questions to ask on this subject, he may write his question on a bit of paper and send it to Rama. His question will be brought into this hall or some other place where Rama may have occasion to speak, and will be dealt with in detail.

Before beginning these questions, it is necessary to make a general announcement with respect to all sorts of questions that people may have in their minds. You know the way with Indian philosophers is quite different from what it is with Europeans or Americans. When Indian philosophers take up a subject, they first give an exposition of it, and then all sorts of questions are asked and taken up by them. Rama himself had to pass

through all these stages ; Rama had all the questions before him which anybody could have before him ; there is a sea of such questions and quibbles. Some of them are Rama's questions when he was five years old ; some of them are questions which puzzled him when he was fifteen years of age. Others are the questions which engaged his attention when he was twenty-five years old.

Another thing is to be stated in reference to these questions. Some of them pertain to the most elementary stages of the development of the philosophical spirit ; others pertain to the secondary stage of religious development ; others pertain to some other stage. Here comes to you a man who wants you to explain to him the 47th Proposition of the First Book of Euclid. If you take up the Proposition at once and begin to explain it to him, and the man to whom you are explaining does not know the 46th, 45th, or even the first Proposition, and is unacquainted with the axioms or postulates of Euclid, how is it possible for you to explain to his satisfaction the 47th Proposition ? If you take up the task and begin to explain, then in the very beginning, you will have to apply the 46th, then to describe a square, and then you will have to apply the 32nd Proposition and so on. In order to prove them, you fall back upon the 16th, the 22nd, and so forth ; this will lead back to the first Proposition, and thus you are led back to the axioms and postulates Everything is in a state of confusion ; nothing is proved.

A Science should not be attacked in a state of

confusion ; it ought to be attacked systematically, with method, with order. This Vedanta Philosophy, this Religion, is a Religion as well as a Science. In Europe you have conflict between Science and Religion, but this teaching which Rama brings to you reconciles them ; in fact it reconciles Philosophy, Science, and Religion.

This being the Science of Sciences, it ought to be approached systematically, with method and order. The few speeches that you have heard did not enter into this Philosophy at all. Not a single lecture has been delivered on the Vedanta Philosophy as such ; only the side issues have been considered ; preliminary or introductory speeches have been made. If Rama gets time to give you a clear explanation of this wonderful Science and Religion, all your doubts, all your questions will subside of themselves.

Some people are very impatient, and want to have an answer to their questions. Alright. We will take up a few of them. They are queer questions.

Last night, or the night before last, a man came with this question, "What do you teach, sir ?" "Have you got a soul ? Do you teach the existence of a soul ? Do you believe in a soul ?" Rama said, "No ; I havn't got a soul." He was astonished.

"Oh, this is a diabolical Religion ; he has not got a soul." What does Rama's answer mean, "I have no soul" ? In America and in Europe, what is Religion ? It is something to furnish and decorate the drawing rooms with. Here are my wife, my children,

a grand, superb mansion; here is my property and so many millions of dollars in the Bank; all this I have, but I want something more. Being actuated by this spirit of accumulation, being driven by this idea of grasping, accumulating, and gathering, they want to accumulate, gather, and grasp one thing more; as a room could not be well furnished without the portraits of relatives, so I cannot be satisfied to be a man who has a fortune, without having a little of religion. Let me have religion also along with the other things, but the other things must come first and this last of all.

You will excuse Rama if from his lips such words escape as will not be relished by some. Rama respects Truth more than persons, and in respecting Truth he pays you real respect, because according to him you are the Truth, and not this false self or body. The Truth compels Rama to make such statements. In the ordinary prayers offered in this country, what use is made of God? How do people approach God? When the child falls sick, when the property is going to be damaged, when the body is going to suffer, then they come to God, roll their eyes, lift their hands: "O God Who art in Heaven, O God Who art in the skies," not even pitying God lest if He is in the clouds, He will catch cold. "O God Who art there, have mercy on me, and let my property be saved, let my body be restored, let my child be brought to health." Is that Religion? Here is God believed in simply with the object that whenever there is anything wrong in the house, when the house

becomes a little dirty, when the house is out of repairs, then this poor fellow comes down and sweeps your house. Is not that the use made of God? Is not Religion kept only for low objects here? Is that Religion? Here the primary thing is the body, the little self, the wife and the children; God is simply meant to be brought down to rub and scrub the rooms. Is this not really so?

Not in the whole of India, but with the really religious men at least, I will say in the light of these teachings, this Vedanta, it is different. Here in India that teaching of Christ which is faintly heard by the people, "Seek the kingdom of heaven and everything else will be added unto you," is most forcibly, with unmistakable emphasis, inculcated. It means the body, the mind, the connections, the property, the world, all these are renounced at the feet of the beloved One. The wide world becomes the home, and to do good is the religion. Here the one thing needful, is made all in all, and all other things are looked upon as accessories or the things of a foreign land. There God is realized in the home. These outside homes are simply like inns or hotels. These people also have to attend to the needs of their wives and children, but they take them at their worth. See the answer to the question, "Have you got a soul?" It is an irrelevant question. I have got a body. Then he says, "Have you got a soul?" Rama says, "I am the soul. I am that." What nonsensical stuff it is to say 'Have you got a soul,' as if I were the body and the soul was

my property. I AM the soul; I have a body, and I have the whole world.

Another man put this question to Rama, "Do you believe in God ?" Rama says, "I know God." We believe in a thing we do not know, and which is simply forced on us. To believe in God, what does that mean ? What do you know of Him ? "I know God. I am He, I am He." Then he says, "God is within you." Rama says the body and the world are within Him. I AM the God; that makes the whole difference. When a man dies here, people say he gave up the ghost; Indians say he gave up the body. That illustrates the difference in the two different points of view. He gave up the ghost; as if his real self was the body and the ghost or the spirit was something tacked on; as if his self was the body and the spirit or the ghost was something foreign. The Indians say I am that, and I give up the body. Just as I change the clothes, I give up the body.

Here is another question; "If God is all in all, why is there so much misery and affliction in this world"? You know the Vedanta says that God is everything, God is all in all; you are God, I am God. People ask are you a part of God ? No, no; God cannot be divided, God cannot be rent asunder. You are no part of God; if God is infinite, then you must be the whole God, not a part of God.

Now the question is, if God is all in all, why should He put Himself in a state of affliction in one body, in a

state of poverty in another body? Why should He bring plague and poverty to India and political freedom to America? Why should God make one man the possessor of millions of Rupees and another poor and famishing? Why should He do that? How unreasonable is He! Attempts are made even in this country, and in India, to satisfy the questioner, and most people resort to the doctrine of Karma, the doctrine of cause and effect, the doctrine that everybody is the master of his own destiny; that everybody creates his surroundings and environment of his own accord, and thus God is just; people make their own destiny, create their own fortune. Rama need not enter into the doctrine of Karma. This doctrine of cause and effect comes from India, and it is countenanced by the Vedanta, but it concerns only the empirical universe; it concerns only the phenomenon. It does not go to the root of the question. According to the doctrine of Karma, which explains transmigration the circumstances of your present condition are the outcome of your past desires and past actions. Thus whatever circumstances, whatever environment, whatever fate or destiny you have, that is made by your past desires and past actions. If you examine it, you will see that this doctrine simply shifts the difficulty. It does not answer the question thoroughly. Rama is not going to repudiate or demolish this doctrine. Rama approves of it and supports it, but he wants to bring out the other side of the question, the other phase, which is altogether ignored by people in

America, or perhaps not altogether ignored, but kept in the background.

According to this doctrine of Karma, past actions have created the differences in your present circumstances. Then from this it follows that even in your past births, in your past lives there was a difference in your actions, desires, and whims. There were some who were sick, some who were poor, and some who were rich. To what cause were the differences in your past life due? The answer is that the differences in the circumstances in your past life were due to similar differences in the life before that. And to what cause were due the differences in the third life from this? They were due to the corresponding differences in the life preceding that. This doctrine makes the difficulty a million times more complex, because, according to this doctrine, we see that all your past lives, all your past births, even back to eternity, even up to the beginning if there be a beginning, differences are even there; there is variety and conflict all along. Now the question is not answered, it is simply made more complex. Now the question comes with even stronger force, and it stands like this: How is it that God from eternity should have kept up this difference? How is it that God from eternity should have made Himself rich at one place and poor at another? Why should He have made Himself diseased at one place and in perfect health at another? How unreasonable it is! How is this difference justified? The Vedanta says this was a question

which it had to put to you, not you to the Vedanta. This is a question which you have to answer. The burden does not lie on the Vedanta. It believes in unity, oneness, and at the same time explains this apparent variety.

For example if there was a tyrant, and he had before him five different persons, different from himself, that man being in the place of God, and those persons being his creatures, servants, slaves, and if this man put one of these slaves, into a dungeon, and another into a beautiful garden, and another into a magnificent palace, and another into the toilet room, and the last one all the time under a very heavy burden, and placed on his breast the mighty Himalayas, and kept them on his bosom all the time, what would you think of such a master? Cruel, unjust master! If God be different from his creatures, and makes one nation very happy and another very wretched, and if He makes one man very wealthy and another very poor, what will you think of such a Master? Cruel, cruel, unjust, unjust! This is now the question which those people have to answer who believe God is different from Mankind. The Vedanta does not believe God to be far away; one has only to close his eyes and see Him within.

Suppose there is a master who goes into the garden at one time, into the mansion at another time, into the dingy dungeon at one time, and into the toilet room some other time, goes into the kitchen

himself, and lives also under a burden himself. What will you call him? Is he unjust? No, no. He would be unjust if the people whom he kept in the dungeon, in the garden, in the mansion, or in the toilet room had been different from him; but if it is he himself who resorts to the toilet room and he himself who goes into the other places, then he is not unjust. All the blame is taken off him.

Thus the Vedanta says this apparent variety, this apparent conflict, will be a blot on the face of God if God were different from the people who suffer and from the people who are rich and poor. It is God Himself; it is Rama himself; it is I myself that am rich at one place and it is I myself that am in the dungeon, it is myself that am fair and I myself that am ugly, in the garden I am, and in the deserted palace I am. Whom will you blame? Even the blamer I am. There is another thing to be said in relation to it.

It is very hard to preach the Vedanta in this country where the word 'I' is used to denote the body or mind; the people in this country are accustomed to say "I have a soul," and they understand by 'I' the body, the mind, the intellect, the incarnate soul, or the reincarnated self. Never, never does the man who has realized the Vedanta understand by the word 'I' the body, the mind, or the reincarnated body. This I am not; if I am anything, I am God.

Here is a statement, I am a king, I am a master of

horse, I am a Swami, I am an American, I am a Hindu. These statements are of a different nature from the statement "I am God." You mark the difference. In the statement 'I am a king,' the word 'king' is like a title; 'I am a master of horse,' the title 'master of horse' is like a robe put on. When we say 'I am poor' poverty is something and I am something else; poverty is like a robe put on. Well, the Hindus say I am God; but beware, the word God is not a title, it is not an attribute, it is not a robe that you put on keeping yourself the same little false ego, and putting godliness on yourself like a robe. The Indian does not mean that when he says "I am God." His statement is like this: This snake is a rope. Here is a man who in the dark mistook the rope for a snake. There was a coiled rope lying on the ground and he took it to be a snake, got frightened and fell down. Somebody comes and says, "Brother, brother, your snake is a rope". What is the meaning of that? The meaning is that what you mistook to be a snake is not a snake, it is a rope. This is not a statement of the same sort as I am a king. Here the word 'snake' is not an attribute; the word 'rope' is not an attribute; if you had made the statement 'this snake is black,' the word 'black' would have been an attribute of the word 'snake.' But when you say that the snake is a rope, the rope is not an attribute. Mark it please. It seems to be a little difficult to grasp, but understand it once and then you have no right to bring in objections; understand it

aright. 'The snake is black' is one kind of statement, and 'the snake is a rope' is quite another kind of statement.

Similarly 'I am godly,' 'I am an angel,' is one kind of statement, and when the Hindu says, 'I am God,' that is another kind of statement. When he says 'I am God,' it means that I am not the body, what you are taking me to be, that I am not. You mistake me to be flesh and blood, bones and muscles, but it is not so. I am not the bones, not the muscles, not this little three-and-a-half-cubits (quarantine), I am not the mind, nor the intellect. I am the fountain-head; I am the real force, the real thing in itself, the real God, the real power. That alone I am; I am nothing else.

Again the people wish to bring God before their tribunal, to say, God do that, as if He were an ordinary person like themselves and could be brought before them and taken to task just like an ordinary person.

The cause of all these doubts and objections may be illustrated by a story.

There was an oil-vendor in India. He kept in his house a very beautiful parrot. One day this oil-vendor left his shop and went out to some place. His servant also went out on some other errand. The parrot was there in the shop. In the absence of the oil-vendor, there came up a big cat. At the sight of the cat, the parrot got frightened. It was in the cage, but it got frightened and jumped up; the parrot fluttered his wings, and jumped this way and that way

until the cage, which was hanging on the wall, slipped down, and fell upon a jar full of very precious oil. The jar was broken and all the oil was spilt. After a while up came the oil-vendor, and being very angry, he lost his temper, seeing that his precious oil was spilt. He got annoyed with the parrot; he thought that it had done some mischief, he was beyond himself with rage and could not keep his temper because the parrot had thrown down the cage upon the jar and had caused him a loss of about $ 50. He opened the door of the cage and just snatched all the plumes from the head of the parrot. The parrot was made bald; no crest was left on its head. The parrot did not speak and entertain the master for two weeks. The master was very sorry for what he had done. After two weeks there came a customer to the oil-vendor's shop. This customer was bare-headed at that time, and he was also bald-headed. The parrot laughed a hearty laugh; it was very happy to see another companion. Then the master asked the parrot what was the cause of his hilarity, what made him full of joy, and it said, "Oh, I thank God I am not the only servant of an oil-vendor. This man also must have been the servant of an oil-vendor, otherwise how could he lose the hair on his head, and how could he become bald if he had not been the servant of an oil-vendor?"

Exactly the same kind of reasoning some people employ. They think that all the works they perform, all the duties they discharge, everything they do is

with some kind of motive or other. They do with some kind of selfish desire or premeditation. They say that God created the world ; He also must have done that with some kind of motive or other, some kind of desire or other, some kind of premeditation or other. This is a mistaken way of arguing. This is making God limited. Why, you call Him Infinity and yet you want to drag Him to the level of an ordinary human being. It won't do.

This same question 'Why did God cause this difference' was put to Rama in different language by another man. "If I am everything, why should I suffer ?" Rama simply asks you this, "In your dreams are you not everything around you ?" You are everything. In your dreams, the mountains, the rivers, the forests, and the sandy deserts, are all your own working, your own handiwork, your own workmanship, and yet in your dreams a lion comes up and begins to devour you, there comes up a snake and bites you, and that frightens you. Is it not so ? And yet you are the lion, you are the tiger, and you are the snake.

You know that Rama preaches that you are God. Now somebody asks, "If I am God, why do I not know everything ?" Rama asks, "Brother, if you are not God, what are you ? Let us know." He said, "I am this body." Alright. If you are simply the false personality, if you are this body, let us know the number of hairs on your head. Is not the head yours ? He said, "Yes." If the head is yours, please do tell

tis the number of hairs you have on your head. Do tell us how many bones you have. (This man knows nothing about Anatomy). How many muscles? Did you not take food this morning? Then let us know where is the food that you took this morning. Is it in the bowels? Is it in the kidneys, stomach, lungs? Where is it? He could make no answer. Then Rama says, you cannot tell the number of hairs on your head, and yet the hair are yours. Whether you can tell the number of bones and muscles you have or not, the bones and muscles are yours. Whether you can tell where the food is that you took this morning, whether you can tell that or not, the body is yours. You have taken it, nobody else has taken it. Similarly whether your intellect be able to tell the number of stars in the skies or not, all the stars are yours. Whether or not your intellect be able to tell what is passing in England at this moment, still England is yours. Whether you be able to tell or not what is going on in the planet Mercury, the planet Mercury is yours. If you cannot tell these things, it does not follow that they are not yours. Who is to tell these things? To tell these things is the work of that which is finite. You can tell what that picture is (pointing to a picture on the wall), because you are aware the picture is here. You are not the picture; the subject and the object are different. You tell what is that picture because it is different from you, the word 'you' being taken in its false sense. But if you are that, if you are every-

thing, if there is nothing else besides you, if you are Infinite, if there is nothing else which can limit you, who will tell about you? Thus telling and seeing stops there. It cannot reach there. No words can reach there.

Another man put this question, "What denomination do you belong to? Are you a Hindu, a Brahmin?" Rama said, "No." "Are you a Christian, a Jew, what are you? To what denomination, to what religion, to what creed do you belong?" If a thing belongs to somebody, it is his property; an inanimate thing or an animal belongs to somebody, and these things are the property of somebody, or belong to somebody. Oh, Rama is not an inanimate something; Rama is not like property that he should belong to anything; he is no animal. Why should he belong to anybody? The world belongs to him. America belongs to Rama, Rama is your own self. All of you belong to me, and India also belongs to me. Christianity, Mohammedanism, Judaism, Hinduism, the Vedanta, all belong to me.

Small souls may sell their liberty but never shall you.

People say that in this country they are free; political freedom perhaps they might have, but Ah! the religious slavery, the social slavery of America!! Rama brings to you independence, freedom, freedom of thought, freedom of action. The religion that Rama brings some people nickname the Vedanta; but no nickname ought to be applied to it. The true Vedanta is not confined to the Vedas only. It is in your hearts, so

once for all Rama wants to let you know that Rama is not an Indian only ; Rama is also an American ; take not Rama as a Hindu alone, Rama is also a Christian ; take not Rama as a slave of this creed or that dogma. Rama is your own self, independence itself.

Another man said, "Well, if you are God, if you are like Christ, Christ worked this miracle ; please do this miracle for us, then we will believe in you." Rama says, "Brother, Christ worked miracles and was not believed in ; He was persecuted, nailed to the cross. Can miracles make you believe ? Not at all."

Again, what is miracle working ? What is all that ? If this body worked all the miracles in the world, that would not add one iota to my Godhead. I am not this body ; I am your own self. What if this body works miracles? That body is not working miracles, but I am that also. If this body works miracles, you will make a god of this body, which is the worst part of it ; you should not do this. Rama wants you to make a God of your own self. Do not make a god of this body. Rama does not wish to take away your freedom by working miracles and imposing this particular personality on you. Rama should not enslave you and take away your independence, as was done by the previous prophets.

You want this body to work miracles, but this body I am not ; I am the same God that has already brought out this whole miracle of the world ; the same am I. This wide world is my miracle, the same am I whose workmanship this whole universe is.

There was a boy who used to serve in the house in which this body used to live in India. That boy remaining all the while in contact with Rama, was one day walking on the top of the high mansion, and was shouting aloud, "I am God, I am God, I am God." There were some people in the other houses next door to the house on the top of which he was shouting. They spoke to him, "What are you raving, what are you saying? Do you say you are God? If you are God, do jump down from the roof and let us see whether you are hurt. If you are not hurt, then we shall believe in you as God; if you are hurt, we shall kill you; we shall persecute you. Why are you speaking that way? This profane language you have no right to employ."

The boy, full of Divine madness, spoke out, "O my own self, I am ready to jump down; I am ready to take a leap into any abyss that you may point out; I am ready to jump into any ocean that you may indicate, but kindly let me know the place where I am not present already, because in order to jump down, we ought to have some spot where we can jump down and where we are not present already. Let me know the place where there is a void of me, where I am not present already. I am the God of gods. Do point out to me the place where I am not present already and I will jump. How can *he* jump who already permeates the whole? He alone can jump who is limited, who is present here and not there."

Then the gentleman who had asked him to jump

down said, "Oh, are you that God? You are the body." The boy said, "This body is made by your own imagination; this body I am not. Your questions and objections cannot reach me; they reach only your imagination. Similarly how can he jump, or how can he do such things who is already all-permeating? There is not a single spot where he is not present already. The same am I. If I be present only in this body and not in that, then of course I ought to work worldly miracles through this body in order to make good my claim to Godhead. All the bodies are mine; ready made they are mine. I have simply to take possession; I have to make nothing, everything is made by me.

Another man came with this question: "What is your attitude towards the Vedas? What do you think of them?" Rama says, "We approach the Vedas in the same way that we approach Chemistry." "Do you believe in the Vedas?" Rama says, "I know the Vedas. I recommend them to you." "Shall we regard the Vedas in the same way as we do the Bible?" Rama says, "You are making a wreck of the Bible. Do not approach the Vedas in the same way; approach the Vedas as you approach a work on Astronomy or Chemistry. Do not believe in everything implicitly, with a blind faith, as some Hindus do." Rama says, "As you take up a book on Chemistry, you do not believe in the results of Chemistry because they are laid down by Lavoiser or by Liebig; do not take these things on authority; a faith that is founded on authority is no

faith. Try the experiments yourself; verify them yourself and approach them in a true scientific way, not selling your independence, keeping your own freedom; read them in this way, and then alone will you be able to enter into the spirit of the Vedas, otherwise you will always miss the point. The teaching in the Vedas is not afraid of any criticism, of any questions or doubts. Let all your Western Science examine them; let your Western light (light always comes from the East you remember, but suppose this is Western light), come with its startling rays and let a flood of this light bathe the fairy face of the Shruti *; there is not a single dark spot, there is not a single black mole to be found on the fairy face of the Shruti. The Vedas are not in conflict with Science; your present day discoveries and inventions are simply washing the feet of the queen of Shrutis. They are serving the cause of the Vedanta more and more.

All the people who have studied the Vedas with an unprejudiced mind have paid their tribute unto them. Schopenhauer, a philosopher who was never prone to praise any other philosophy, who poured forth all sorts of abusive language on all the philosophies but his own, when speaking of the Vedas says, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads (Vedas). It has been the solace of my life, it will be the solace of my death."

* That part of the Hindu Scriptures which is believed to be revealed by God.

Max Muller, while commenting upon this assertion of Schopenhauer's, says, "If the words of such an independent philosopher require any endorsement, with my life-long study of all the religions in this world, and all the systems of philosophy of Europe, I am ready to humbly endorse this experience of Schopenhauer's."

"If Philosophy is meant to be preparation for a happy death, I know of no better preparation for it than the Vedanta Philosophy (*viz.* the Philosophy of the Vedas).

Another man came with this question. "Look here. Your Vedanta is confined only within the narrow limits of India." These questions that are now to be discussed are very important and very interesting. He says Christianity has spread over the whole world while the Vedanta is confined within the narrow limits of India, and is only the religion of the educated classes, not of the masses. Rama says that it would have been a great deal better if Christianity had really ruled the nations, if Christianity were really prevalent in Europe; it would have been a matter of great delight to Rama; but it is not Christianity that is prevalent in Europe or America; it is Churchianity. It is Churchianity and not Christianity.

And again, if you think that real Christianity has spread over the masses, and that is a great argument in its favour, then brother, be not misled. Satan's religion has more adherents to it than Christianity. Vice, evil desires, enmity, hatred, passion, sensuality,

this is Satan's religion you know, and Satan's religion is more prevalent than Christianity is.

A man in the House of Parliament in London, who was a great orator, was hooted. Do you know what he said afterwards? He said, "What, if you have the majority on your side." He spoke to the opposite party, "Opinions ought to be weighed, they ought not to be counted." Majority is no proof of truth.

There was a time when Galileo upheld the doctrine of Copernicus; he said that the Earth revolves, not the Sun. He was in a complete minority, he was alone in fact. The whole wide world was against him, all the majority were against him. But what is the truth now? Is the truth with the minority, or with the majority? Majority and minority are nothing. There was a time when Roman Catholicism had all the majority on its side; there came a time when the majority was on the other side. There was a time when Christianity was confined to a small minority of eleven disciples. There came a time when this Christianity or Churchianity had the apparent majority on its side. Majority and minority are nothing. We stand on the rock, we stand on the truth, and the truth must out.

Another man said, "Look here, why are the Christian nations making all the progress in the world? The Christian nations are the only nations that have progress and civilization." Rama says, "Brother, if Europe and America are ahead of India and China and Japan in political and social matters, that is

not due to Christianity. Use no false logic. If all the civilization and all the scientific progress were to be attributed to Christianity, then please let us know when Galileo made that little discovery, how he was dealt with by Christians? Bruno was burnt. Who burnt him? Christianity, Christianity. Huxley, Spencer, and Darwin were opposed by Christianity. Their discoveries and progress and independence of spirit were not engendered and encouraged by Christianity; they are living in spite of all the crushing influences of Christianity. What was the fate of Schopenhauer? Do you know how he had to live? Schopenhauer had to make just as great a sacrifice as Christ. Christ died for his convictions and Schopenhauer lived for his, and you know to die for your convictions is easier than to live for them. Do you know what it was that checked the independent spirit of Schopenhauer? In his later books he lost that force and vigour which characterized him in his earlier writings. The feebleness and weakness in the philosophies of Hegel and Kant were due to the influence of Christianity. Do you know how Fichte had to give up his Professorship and was driven out of his country? How was it? That was Christianity. From the very beginning all progress has been made in spite of Christianity and not by Christianity Do not misjudge things.

An Anglo-Indian who had lived in India for some time, on coming back to England, was boasting to his wife about his valour and strength. They were living at their country house, and a bear appeared on the scene.

This Anglo-Indian jumped up to the top of an adjoining tree. His wife took up a weapon and killed the bear, and then he came down. Some other people came to where they were and asked, 'Who killed the bear?' He said, "I and my wife have killed the bear." But it was not so. Similarly, when the thing is done, to say it is done by me, it is done through Christianity, is not true.

All progress in Science, all progress in Philosophy in Europe and America, all these discoveries and inventions are due to the spirit of the Vedanta being put into practice. The Vedanta means liberty, freedom. They are due to the spirit of freedom, the spirit of liberty, the spirit of independence, the spirit of standing above bodily needs and wants. All this progress is due to that, and that is the Vedanta unconsciously put into practice. You might call it true Christianity also. True Christianity is not different from the Vedanta, if you properly understand it. They say we have wiped slavery from the face of the Earth, and we have made many reforms. Rama says, 'Brothers, slavery was removed; oh, how much does Rama wish that slavery had been removed.' If we accept the statement that slavery is done away with, the removal of it is not due to Christianity. If there were something in Christianity which would remove slavery, why did not Christianity remove slavery during the previous 1700 years? There was something else. People had come to America; European nations were going from place to place; they

were coming in contact with other nations, and they were being educated, they were being made broader-minded. This is practical Vedanta. That was the cause of removing slavery, and not Christianity. The political and social circumstances stirred the hearts and souls of men. If you ascribe good things to Christianity, then Inquisitions, the burning of witches, guillotine,—and you know what Inquisition is, it reigned supreme even in San Francisco at one time, oh horrible ! horrible ! ! taking out the blood from the breast, Rama need not enter upon all that—to what are these to be ascribed ?

Rama is going to skip over many questions and many answers. We will take them up at some other time.

One more question, " Why is India politically so low ? " They say the cause of India's fall is the Vedanta. Far from it. The cause of India's fall is lack of the Vedanta. You know Rama has told you that he belongs to every country. Rama does not come as an Indian, as a Hindu, as a Vedantist. Rama comes as Rama, which means all-pervading. Rama does not want to flatter you or to flatter Indians. Rama does not stand for India or America or anything ; Rama stands for " the truth, the whole truth and nothing but the truth," and on that ground, from that stand-point, Rama says whatever he says. Rama does not want to flatter India or to flatter America. The truth is that so long as the Vedanta was prevalent among the masses of India, she was at the highest point of her glory ; she reigned supreme, and was prosperous. There came a

time when this Vedanta fell into the hands of a particular class, and then it was not allowed to reach the masses of India, and then began India's fall. The Vedanta was not allowed to reach the masses ; the Indian masses began to believe in a religion—I am a slave, I am a slave, I am Thy slave, O God. This religion was imported into India from Europe. Here is a statement which will astonish the so-called historians and philosophers, which will astonish Europeans, but this is a statement which Rama does not make without thought. That is a statement which can be proved, demonstrated with mathematical certainty. The religion which wants us to look down upon the self and to condemn the self and call ourselves worms, wretches, slaves, sinners, was imported into India, and when it became the religion of the masses, then began the fall of India. And what about the Europeans and Americans ? The Europeans believe also in their slavery,—O God, we are Thy slaves ! Why did they not suffer the same degradation as the Indians suffered from the political and social points of view ? This will be illustrated by a story which is often referred to by Naturalists and writers on Evolution. They say that sometimes weakness becomes the cause of survival; it is not always the fittest that survive. OM.

A large number of locusts were flying in a certain direction, and some of the locusts lost their wings and fell and the remaining locusts that were healthy went on, but when they reached a hill, the hill was on fire, and all the locusts perished. Here the weak survived

compelled to retreat. How was it? Those were the days when the Vedanta was prevalent among the masses of India. Do you want to have proof of that? As proof of that, read the accounts of India left by the Greeks of that day, read in History what the Greeks of that time, the companions of Alexander, wrote about India. You will see that practical Vedanta was prevalent among the masses and the people were strong. Alexander the Great had to turn back.

There came a time when an ordinary invader, called Mahmud Gaznavi, seventeen times plundered India; seventeen times he took off all the wealth that he could lay his hands on from India. Read the accounts of the masses in those days, and you will see that the religion of the masses was exactly at the opposite pole to the Vedanta. The Vedanta was prevalent, but only amongst the chosen few. The masses had given it up, and thus was India brought low.

They say that you preach Renunciation, and Renunciation must make us poor. Oh, far from it. It is true that in order to learn the Vedanta, you have to retire into the forests, you have to go into the deep recesses of the Himalayan woods. But never does the Vedanta inculcate that you should lead the life of an ascetic. Never, never. There retiring into the woods is just like the going of students to a College. Is it not true that in order to learn any Science or Philosophy, you should isolate yourself, you should live at a place without any harassing circumstances about you? You

ought to live in a place where quietly and silently you may prosecute your studies. Thus if the Indian retires into the forest, and if he goes into the woods, that is simply to keep himself in places where he may thoroughly master the Science of Sciences, where he may thoroughly realize the true spirit of the Vedanta. You know the Vedanta is an Experimental Science like Chemistry. In Chemistry you cannot make any progress unless you make corresponding experiments. Similarly what can a man know of the Vedanta who does not perform spiritual experiments alongside the intellectual training that he gets. Thus in order to try these spiritual experiments and gain the intellectual knowledge, people have to retire into the forests. The forests are like the Universities and Colleges. Having acquired this knowledge, they come down into the world and preach it, and apply it in everyday life, and let people know how they can work this system of Philosophy into practice. You know during the five years every Brahmin or Hindu had to pass in the forest, he acquired this knowledge, and having acquired it, he had to come down into the world and work there, and some of them had to take up the ordinary worldly duties. Not everybody has to take up the order of monks after acquiring full knowledge of the Vedanta. It is just like many a student who passes the Master of Arts Examination or who takes the Doctor of Science Degree, but all of whom are not expected to become Professors. Some become Magistrates, some great merchants, some of them become Professors also.

Similarly, to acquire the Vedanta, to acquire and thoroughly realize it, puts you in a state where the whole world may become to you a heaven, a garden, where the whole universe may become to you a paradise, that life may become worth living for you. They misrepresent the Vedanta who say that it wants everybody to become an ascetic. No, no. The outward order of monkhood is like taking up the Professor's profession after passing the Doctor of Science Examination.

We see again that this Vedanta was preached by men who were actively engaged in worldly life. The Vedanta is not pessimistic. They misrepresent it who say that this religion is pessimism ; far from it. It is rather the highest pinnacle of optimism.

The Vedanta tells you that if you launch your body into the ocean of the world without a rudder, without a compass, without oars or without sails, without steam or electricity, you will necessarily make a shipwreck of your life. You throw yourself at the mercy of all sorts of winds and storms. The Vedanta says that the world is full of misery and wretchedness because of Ignorance. Ignorance only is sin ; Ignorance is the cause of all your wretchedness. So long as you are ignorant, you are miserable ; and the Vedanta says if you remove this Ignorance, if you acquire the perfect knowledge, if you know the true Atma, all dungeons become paradise for you. Life becomes worth living, never worrying, never bothering about anything, never thrown off the balance, never losing your presence of

mind, never crest-fallen or sad or wearing a long face. Is not that desirable? Is not that the very Truth? The Vedanta is not pessimism. It says, "O people of the world, you are making a veritable hell of this world. Acquire knowledge, acquire knowledge." That is the position of the Vedanta. No pessimism at all.

And you see this Vedanta has been preached by people who lived in the world, people who were far from being ascetics, but who were still men of Renunciation.

Once a great Indian prince was going to give up his worldly duties and was about to retire into the forest. His preceptor, an ancestor of this body, preached this Vedanta unto him, and having acquired the secret of Renunciation, after becoming a true man of renunciation, lived in the world as a mighty Emperor.

A great warrior, Arjuna, who was the hero of the battle of Kurukshetra, was about to give up his worldly action; his duty required him to fight, and he was going to give that up, he was going to retire, he was going to become an ascetic, he was about to do that, and Krishna appeared to him. He preached the Vedanta to Arjuna, and it is this Vedanta properly understood, which braced up the courage of Arjuna, which infused energy and power into him, which breathed a spirit of life and activity into him, and he rose up like a mighty lion, and there he was the mighty hero.

The Vedanta fills you with energy and strength, and not weakness. In the Vedas there is a passage which says that this Atma, this Truth, can never, nevereb

achieved by a man who is weak. It is not for the weak; the weak-hearted, the weak of body, the weak in spirit can never acquire it.

A great king gave up his kingdom and retired into the forests where he acquired true knowledge, and after acquiring perfect knowledge, he went back and took possession of the throne. The throne was decorated by his presence only after he had acquired this perfect knowledge, and not before.

If by renunciation is not meant asceticism, what is renunciation then? That is a sublime subject. It will be taken up at some other time.

Here is a passage from the Hindu Scriptures. Some people say that the Hindus do not eat meat because they think that God is everywhere. The Hindus do not eat meat, the Vedantists do not eat meat, it is true, but this is not the reason. The reason is something else. There is no time left now to enter into that.

In the Upanishad (Katha) there is a passage. It is translated into English thus :—

"If he that slayeth thinks 'I slay;' if he
Whom he doth slay, thinks 'I am slain', then both
Know not aright! That which was life in each
Cannot be slain, nor slay!"

MAYA OR THE WHEN AND THE WHY OF THE WORLD.

A Lecture delivered in January, 1903, Golden Gate Hall, San Francisco.

OM

THE RULER, GOVERNOR, CONTROLLER OF MAYA IN THE FORM OF LADIES AND GENTLEMEN :—

The subject of to-night's discourse is Máyá. This is a subject which superficial critics look upon as the weakest point in the Philosophy of the Vedanta. To-day we shall take up that weakest point. All those Philosophers and thinkers who have studied the Philosophy of the Vedanta say unanimously that if this Máyá could be elucidated, then everything else in the Vedanta would be acceptable, everything else in it was so natural, so plain, so clear, so beneficial and useful. This is the one hitch, the one stumbling block in the way of students of the Vedanta. This is a vast subject. In order that we may exhaust it thoroughly, about ten Lectures ought to be devoted to this subject alone and then can the subject be placed on such a clear, lucid basis that no doubt or question under the Sun or on the face of the Earth would be left unanswered ; every thing can be made plain, but it requires time. Hurrying

readers and hurrying listeners are not expected to understand that thoroughly.

The question is, 'Why this world, whence this world?' or to put it in Vedantic language, 'Why this ignorance in the universe?' You know the Vedanta preaches that this universe is unreal, merely phenomenal. Ignorance is not eternal. All these phenomena are not real or eternal. The question comes, 'Why should this ignorance be?' Why should this ignorance which is the cause of these phenomena, or this Máyá which is at the root of all this *meum* and *tuum*, difference and differentiation, why should this ignorance overpower the true Self or Atma? Why should this Máyá or ignorance be more powerful than God?

In common language, in the language of other philosophers and theologians, the question is, 'Why should this world exist at all?' Why should God have created this world?' The Vedanta says, "No, brother, you have no right to ask that question. There is no answer to this question." The Vedanta plainly says there is no answer to this question. It says we can prove it to you experimentally and directly that this world that you see is in reality nothing else but God, and we can show to you conclusively through experiment that when you advance high enough in the realization of the Truth, this world will disappear for you; but why does this world exist at all? We desist from answering that question. You have no right to put that question. The Vedanta plainly confesses its

inability to answer that question, and herein all the other theologians and dogmatizers and all superficial philosophers come forward and say, "Oh, oh, the Vedanta Philosophy is imperfect, it cannot explain the why and the wherefore of the world." The Vedanta says, "Brother, examine the answers that you yourself give to this question 'the why and wherefore of the world,' examine them carefully and you will see that your answers are no answers at all. It is mere waste of time to dwell upon that question, sheer waste of time and labour. It is letting go a bird in the hand in search of two in the bush. They will fly away before you reach them and you will lose the bird in your hand. That also will fly away. The Vedanta says all Philosophy and all Science must proceed from the known to the unknown. Do not put the cart before the horse; do not begin from the unknown and then come to the known.

There was a river flowing, on the banks of which some people were standing and philosophising as to its origin. One of them said, "This river comes from rocks, from stones, from hills. Out of hills, water gushes in spring, and that is the cause of this river." Another man said, "Oh, no, impossible. Stones are so hard, so tough and so rigid and water is so liquid and soft. How can soft water come out of hard stones? Impossible. Impossible. Reason cannot believe that hard stones are giving out soft water. If stones could give out water, then let me take up this piece of stone

and squeeze it. Out of this no water flows. Thus the statement that this river flowed from those mountains is absurd. I have a very good theory. This river flows from the perspiration of a big giant somewhere. We see every day that when a person perspires, water flows from his body. Here is water flowing; it must have flowed from the body of somebody who is perspiring; that is reasonable, our intellects can accept it. That seems to be plausible; that is all right." Another man said, "No, no, it is somebody standing somewhere who is spitting and this is the spit." Another man said, "No, no."

Now these people said, "Look here, look here, all these theories of ours are feasible, all these theories of the origin of water are practical. Every day we see such things. These theories about the origin of the river are very plausible, seem to be good and grand, but the theory that water flows from stones, the ordinary intellect of a man who has never seen water gushing out from stones, who has never been on the mountains, will not accept, and yet it is true." And on what does the truth of this theory rest? On experience, on experiment, on direct observation.

Similarly, the origin of the world, why this world and whence this world, the origin of the stream of this world, the origin of the stream of the universe, the river of life, is described differently by different people. The origin of the world according to people of that kind of intellect which ascribed the origin of the river to spittle

and to perspiration, is interpreted in much the same way. They say, "Here is a man who makes boots, the boots could not be made without somebody with some intention or design of making. Here is a man who makes a watch. Now the watch could not be made without somebody with some plan or design of making it. Here is a house. The house could not be made without somebody having the plan and design. They see that every day, and then they say, 'Here is the world. The world could not have been made without some kind of person of the same sort as the shoemaker, the watchmaker, the house maker, and so there must be a world maker, who makes this world, and thus they say that there is a personal God, standing upon the clouds, not taking pity upon the poor fellow that he might take cold.' They say some personal God must have made this world."

Their argument seems to be very plausible and reasonable, to be of the same sort as the arguments of those people who said that the river flows from perspiration of somebody. The world also must have been made by somebody.

The Vedanta does not propose any theory of that kind. The Vedanta says, see it, make an experiment, observe it, through direct realization you see that the world is not what it appears to be. How is that? The Vedanta says, so far I can explain to you that the water is coming out of those stones. How the water comes out of the stones, I may or may not be able to tell you, but I know the water comes out of stones. Follow me to

that place and you will see the water gushing out of the stones. If I cannot tell why the water comes out of the stones, do not blame me; blame the water, it is coming out of the stones.

Similarly, the Vedanta says whether or not I am able to tell you why this Máyá or ignorance is, it remains a fact. Why it came I may not be able to tell you. This is a fact, an experimental fact. The Vedantic attitude is merely experimental and scientific. It establishes no hypothesis, it puts forth no theory. It does not claim to be able to explain the origin of the world; this is beyond the sphere of intellect or comprehension. That is the position of the Vedanta. This is called Máyá. Why does the world appear? The Vedanta says because you see it. Why is the world there? The Vedanta simply says because you see it. You do not see, there is no world. How do you know that the world is there? Because you see it. Do not see, and where is the world? Close your eyes, a fifth of the world is gone; that part of the world which you perceive through your eyes is no longer there. Close your ears and another fifth is gone; close your nose and another fifth is gone. Do not put any of your senses into activity and there is no world. You see the world and you ought to explain why the world is there. You make it there. You should answer yourself. Why do you ask me? You make the world there.

There was a child. It saw in a mirror the image of a little boy, his own image, and somebody told the

child that in the mirror there was a very beautiful, dear little child, and when he looked into the mirror, he saw a dear little boy, but the child did not know that it was his own reflection, he took it to be some strange boy in the mirror. Afterwards the mother of the child wanted to persuade him that the boy in the mirror was only his own reflection, not a real boy, but the boy could not be persuaded, he could not understand that in the mirror there was not really another boy. When the mother said, 'Look here, here is a mirror, there is no boy in it,' the child came up to it and said, 'O Mamma, O Mamma, why is the boy here?' When the boy was saying, 'here is the boy,' in the very act of saying 'here is the boy,' he cast his own reflection in the mirror. Again the mother wanted to persuade him that there was not a real boy in the mirror; then again the boy wanted to have a proof or demonstration. The boy went up to the mirror and said, 'Look here, here is the boy,' but in the very act of proving that there was no object in the mirror, the boy put the object in the mirror.

Similarly when you come up and say, 'why the world, whence the world, how the world,' the very moment you begin to investigate the origin and the why and wherefore of the world, that very moment you create the world there. So how can you know the origin and wherefore of the world? How shall we know its origin? How shall we know beyond it? How shall we transcend it? This ought to be made more clear, from both the microcosmic and metaphysical stand-points.

Some say that a mundane god created the world. that there is a creator standing somewhere. If they see a house, they know that it was made by some one ; so they say that this world was made by some body. Now the question is, this creator in order to create the world must have stood somewhere. Where did he stand ? If he stood somewhere, if he had a resting place, then the world was already present before it was created, because the resting place must be somewhere in the world. The world was present before it was created. When you begin to examine when the world began, you want to separate two ideas, the idea of when, why, and wherefore on one side, and the idea of the world on the other side ; and the words why, when, and wherefore, the ideas of time, space, and causation, are they not a part of the world ? They are certainly. And here, you mark, you want to know the origin, the why and wherefore of the whole world. Time, space, and causation are also in the world, not beyond the world. The very moment you begin to say when the world began, the world is on one side and the idea of when on the other side. There you keep the world before the world. This is very subtle and very difficult, and you will kindly attend closely, most carefully.

The world began, when ? There you want to take away the world from itself ; you want to separate the idea of when from the world ; you want to measure the world by when and why, but you know that when why are themselves world. You want to transcend

the world, go beyond the world, and there you place the world.

Once an Inspector came to a school and put this question to the boys, 'If a piece of chalk is allowed to fall in air, when will it reach the earth?' A boy answered, "In so many seconds." 'If a piece of stone is allowed to fall from such and such a height, in what time will it fall?' The boy answered, "In this time." Then the Inspector said, 'If this thing is allowed to fall, what time will it take?' The boy answered. Then the examiner put a catch question, 'If the earth falls, what time will it take to fall?' The boys were confounded. One smart boy answered, 'First let me know where the earth will fall.'

Similarly we can put the question when this lamp was lighted, when this house was built, and when this floor was set, etc. But when we ask the question 'When was the Earth created, when was the world created,' this catch question is of the same sort as the question 'What time will the Earth take to fall?' Where will the earth fall? Why, when, and wherefore are themselves a part of the world, and when we are speaking of this why, when, and wherefore of the whole world, then we are arguing in a circle, making a logical fallacy. Could you jump out of yourself? No. Similarly why, when, and wherefore being themselves the world, are part of the world, they cannot explain the world, the whole universe. That is what the Vedanta says.

It will be explained in a different way now.

Here is a man asleep, and in his sleep he sees all sorts of objects. He is the subject and the object; the subject of the dream, I will say, the bewildered subject of the dream and the woods, rivers, mountains and other things. There the object of the dream and the subject make their appearance simultaneously, as was shown the other night. Could the subject in a dream, the traveller in the dream, tell when these rivers, mountains, lakes, and other landscapes came into existence? So long as you are dreaming, could you tell when these objects came into existence? No, never. When you are dreaming, to you the rivers, dales, mountains and landscapes will appear to be eternal, to you all these appear to be natural, as if in existence from eternity. As the dreaming subject, you will never suppose that you ever commenced your dream, you will look upon that to be real, and all those dales, rivers, landscapes will seem to be eternal; you can never know their origin; you can never know the why, when, and wherefore of the dream so long as you are dreaming. Wake up, and the whole is gone, wake up and all disappears.

Similarly in this world you see all sorts of objects; they seem to be real, and there seems to be no end to them, just as in a dream there is no end; you *cannot* know when the dream began. Can you tell when Time began? This is an antinomy pointed out by Kant also. When did Time begin? When you say Time began at that time, you posit Time. This question

is impossible. Where did Space begin ? The question is impossible. Beyond where Space began, you place a point where it began ; the beginning of Space is surrounded by the idea of 'where,' and the idea of 'where' includes that of place. The question is impossible. Where did the chain of Causation begin ? The question is impossible. Why did the chain of Causation begin ? The question is impossible. Oh, if you point out any beginning of the chain of Causation, you see that the idea of why is itself causation. It goes beyond you. This is a question which is unanswerable. There is no end to Time, Space or Causation whether on this side or the other. Schopenhauer proves it ; Herbert Spencer proves it ; every thinker will show to you that there is no end to it. In dreams also, there is no end to the particular kind of time which you perceive in the dream, whether on this side or the other ; in dreams also no end to the particular kind of space which you perceive in your dreams ; in dreams there is no end to the particular kind of causation which you see in them.

So it is in the wakeful state. All those people who try to answer this question empirically are losing their way and reasoning in a circle and confounding themselves. Thus all the empirical solutions of the problem are impossible. When the dreaming subject wakes up, the whole problem is solved ! and waking up, the dreaming subject says, 'Oh, there was no dream, that was all along a reality.' Similarly, in waking up to a realization of the Truth, on achieving that perfect state

of liberation which the Vedanta holds up before every body, you can see that all this world was a mere joke, mere plaything, mere illusion, nothing else.

The same question of Máyá is put in this way also: "If man is God, why should he forget his real nature?" The Vedanta answers: "The real God in you never forgot its real nature; if the real God in you had forgotten its real nature, it would not have been all the time controlling and ruling this universe; the real God has not forgotten at all. He is still controlling and ruling this universe. Then who has forgotten? Nobody; nobody has forgotten. It is just like a dream. In the dream, when you see different kinds of objects, in reality it is not you that see those things, it is the subject in the dream, which is created along with the other objects in the dream, which finds all that, which sees all those scenes, and dwells in those dales, mountains, and rivers. The real Self, the Atma, the true God, has never forgotten anything. This idea of a false ego is itself the creation of Máyá, or an illusion of the same sort as the other objects are. The true Self has not forgotten anything. When you say, 'Why did God forget Himself into a man, into a little egotistical self, the Vedanta says, in this question of yours there is what logicians call the fallacy of a circle in the proof. To whom are you putting this question? Are you putting this question to the dreaming subject or to the wakeful subject? To the dreaming subject you should not put the question because the dreaming subject

has not forgotten anything. That is a creation like the other subjects it sees, and to the real subject in the wakeful state you cannot put the question. Who will put the question ? You know the questioner in the dreams must be in the dream itself, and when the dreaming subject is removed, then who will put the question ? All duality of questioning and answering is possible only so long as the dream of Máyá continues or lasts. You can put the questions only to the dreaming subject, and the dreaming subject is not responsible for it ; let the dreaming subject be removed, and the whole panorama, the whole dream vanishes, and nobody is left to put the question. Who will put the question to whom ?

Here is a beautiful boat, and here is the picture of a boatman, who ferries the boat across the river. The boatman is a very good man and he is the master of the boat, only so long as it is looked upon to be real ; the master of the boat is master in the same sense as the boat is a boat. In reality the boat is nowhere and the master of the boat is nowhere. Both are unreal. But when we point out to a child, " Come along, come along, what a beautiful master of the boat," both the master of the boat and the boat are of the same sort. We have no right to call the master of the boat more real than the boat itself.

Similarly according to the Vedanta, the Controller, Governor, Master of the world, or God, the idea of God is related to this world as in that picture the boatman is

related to the boat. So long as the boat is there, the boatman is also there. When you realize the unreality of the boat, the boatman also disappears.

Similarly the idea of a Controller, Governor, Creator, Maker, is real to you so long as the world appears to you to be real. Let the world go, and that idea also goes. The idea of the Creator implies creation, why, when, and wherefore. The question of the why, when, and wherefore of the world is related to this world like the boatman to the boat ; both of them are parts of one whole picture. If they are both of the same value, both are illusions. The question ' the why, when, and wherefore ' also is an illusion. The question—why, when, and wherefore—is the driver, the boatman, or the leader of this world. When you wake up and realize the truth, the whole world becomes to you like the boat drawn upon canvas, and the question why, when, and wherefore, which was the driver or the boatman, disappears. There is no why, when, and wherefore in reality which is beyond Time, beyond Space, beyond Causation. People say that the world is due to one personal Creator. The Vedanta says, nay (Neti). This word 'Neti' appears frequently in Sanskrit and has been corrupted by the Americans to 'nit,' not that. The question is unanswerable.

Another man comes and says, " God fell in love with Himself and He made this world, He made this world like a mirror house, and He wanted to see Himself in all these forms and He made the world." The Vedanta

says, 'Neti,' nit, not that. You have no right to put such an hypothesis here.

Another man comes and says that the world was created so many years ago. The Vedanta says Neti, nit, not that. The real meaning of the 'why' is Máyá. *Má means not and yá means that, and Máyá means not that.* The question is such as you cannot answer. Not that. Now the question is, Is the world real? The Vedanta says Neti, Máyá, not that, nit. You cannot call it real. Why not? Because reality means something which lasts for ever, which remains the same yesterday, to-day, and for ever. That is reality. Now does the world last for ever? It does not last for ever, therefore it does not satisfy the definition of reality. In your deep sleep it disappears; in your state of realization, perfection or liberation, it disappears. So it does not last for ever, consequently you have no right to call it real. Is the world unreal? The Vedanta says Neti, not that, Máyá, nit. This is very strange. The world is not unreal. The Vedanta says, "No, it is not unreal, because unreal means something which never is, according to the definition of the Vedanta, like the horns of a man. Did a man ever possess horns like a cow? Never. That is unreal, and the world is not unreal because it appears to you to be present just now. It appears to you to be present, therefore you have no right to call it unreal. Is the world real? Neti, nit. Is the world unreal? Neti, nit. Then is the world partly real and partly unreal? The Vedanta says Máyá, Neti, nit.

Not that even. Unreality and reality cannot subsist together. These answers to these questions are called the Máyá theory of the Vedanta. Such answers to these questions have another name, '*mithyá*,' it is a word which is cognate with your word mythology. It means something which we cannot call real and which we cannot call unreal, and which we cannot call both real and unreal. Such is your world.

Atheists say there is no God. The Vedanta says, Neti, nit, Máyá. They are wrong, for they have no argument for saying that there is no God. Some people say there is a personal God. The Vedanta says Neti, nit, not that. You have no right to make a statement of that kind. The Vedanta says here is a realm where you ought not to tread ; here is a realm upon which you cannot bring your intellect to bear. Your intellect has work enough to do in this world ; let it work there. "Render unto Cæsar the things that are Cæsar's, and render unto God what is God's." Your intellect has work enough in the material plane, in the empirical realms, but in the realms of metaphysics you have to come only by one way, and one way only, and that way is the way of *realization, that way is the way of love, feeling, faith, rather knowledge.* Strange kind of knowledge, strange kind of God-consciousness. When you come to this region through the proper channel, all questions cease, all problems are solved. In the Kena Upanishad of Sama (Veda), we have a passage which translated into English is something like this :

"I cannot say I know it, nor can I say I do not know it;
Beyond knowing and not knowing it is."

This is exactly what the thinkers of to-day say. Herbert Spencer in the first part of his *First Principles*, "The Unknowable," comes to the very same conclusion as that at which the Vedanta arrives. Rama need not read to you what he says, but a small passage might be read. "There must exist some principle which being the basis of Science cannot be established by Science. All reasoned-out conclusions whatever must rest on some postulate. There must be a place where we meet the region of the Unknowable, where intellect ought not to venture, cannot venture to go."

All the philosophers have something to say to the same effect on this point. Just mark. What a fallacy is committed by the people when they ascribe motives to God, when they say God must have done this, God must have mercy, God must have love, God must have goodness, God must have this attribute or that. What a fallacy is committed by such people, for all classification is limitation. You call God infinite and finite in one breath, you say on the one hand that He is infinite and on the other hand you say, 'Oh, He possesses this quality and He possesses that quality. When you say He is good, He is not bad, then He is limited. Wherever there is bad, good is not. When you say He is the Creator, He is not the creature, then you limit Him; there you point out a place where He is not. He is the all. And again when you say God created the world for

this and that object, you make God a somebody who can come up and give an account of his doings, just as a man comes before a magistrate and gives an account of his doings. Similarly when you hold God responsible for anything or attribute to Him any motives, designs, or plans, you practically make yourself a magistrate or judge, and God a person who has done certain deeds, who has come before you to give an account of His works. There you limit Him. The Vedanta says you have no right to bring God before your tribunal. Give up this question ; it is illegitimate.

The word Vedanta means slavery to no particular individual. The word Mahomedan depends upon the name of Mahomed. Whatever Mahomed has done or said we must believe. The word Christianity is slavery to the name of Christ. The word Buddhism is slavery to a particular name, Buddha. The word Zoroastrianism is slavery to the particular name, Zoroaster. The word Vedanta is no slavery to any particular personality or individuality. The word Vedanta literally means the end or goal of knowledge. The word Vedanta means the Truth and thus it has nothing of sectarianism in it. It is universal. Do not be prejudiced against it, because of its being a name which is unfamiliar to you. You might call it the truth as preached and understood by the Hindus. You know all truth, wherever investigated, whether in Germany, or in America, comes to the same conclusion. Wherever a man looks at the Sun, he sees it to be bright and brilliant. Whoever throws aside his

prejudices and frees himself from them will concur with the conclusions of the Vedanta. These are your own conclusions ; these are your own arguments and results, if you approach the question freely, liberally, waiving all prejudices, predilections and preconceptions.

Now Rama will explain to you this problem of Máyá in the way of the Hindus and how they have described and explained it in their old Scriptures. They explain it practically, experimentally. They call this Máyá अनिर्वचनीय (Anirvachaniya) the limited meaning of which is illusion, and the explanation of which word is something which is indescribable, which cannot be called real and which cannot be called unreal, and which is not a combination of reality and unreality. This whole world is Máyá or illusion, and this illusion is of two kinds. We might call it extrinsic and intrinsic illusion.

Suppose you see a snake in the dark ; it frightens you to death ; you fall down and are hurt. What was the snake ? Was the snake real ? The Vedanta says the snake is not real, because afterwards when you approach the spot where the snake was, it is not there. But is the snake unreal ? The Vedanta says, 'No, no.' You have no right to say that the snake is unreal. Had the snake been unreal, you would not have received the injury. The snake is an illusion, and an illusion is not a reality, and it is not a non-reality either, because unreal means something which never appears to exist. You see a rainbow. Is the rainbow real ? The rainbow is not real, because when we approach the spot, we do

not find it, and if we change our position, we will find the position of the rainbow changed. Is it unreal ? No, no, because it appears to exist there, it produces some effect on us. It is not unreal either. It is an illusion.

You see in the mirror your picture. Is your picture unreal ? The Vedanta says, 'No, it is not unreal, because it produces an effect on you ; you see it.' Is it real ? No, it is not real either. You turn your face this way and it disappears. This is an illusion. Now this illusion is of two kinds, intrinsic and extrinsic ; intrinsic illusion as in the case of the snake, seen in the rope. A peculiarity of intrinsic illusion is that when the illusory object is there, the real object is not seen ; and when the object is seen, the illusory object is not there. Both cannot co-exist. In an intrinsic illusion the reality and the illusion cannot co-exist. The illusory object which is the snake, and the real object behind it, the rope, we cannot see them together. If the snake is there, the rope is not there ; and if the rope is there, the snake is not there. The one or the other must perish. The one or the other must exist.

But in the extrinsic illusion both co-exist ; the reality as well as the illusion, both can co-exist as in a mirror ; in the mirror, the object, the image is unreal, or, in the terms of Scientists, it is an universal image, unreal image, illusion. The face is the real object. Now the face as well as the image co-exist ; the illusory object which is the image and the real object which is the face, co-exist. This is the peculiarity of extrinsic illusion, and we see

another thing about extrinsic illusion, a medium is seen, a medium like the mirror. The mirror is the medium and the illusory object is the image and the real object is the face. So in fact in an extrinsic illusion, three things are present for the time being ; in an intrinsic illusion, only one thing is present for the time being.

The experiments of Vedantins which prove to you the unity of the whole universe are of the kind which will be pointed out to you. Their experiments, experiences, and their religious development and realization of the truth prove this world to be made up of both kinds of illusions, extrinsic and intrinsic. When a man begins religious life and to realize the Divinity within himself, he overcomes only the extrinsic illusion. All the religions on the face of the Earth, Christianity, Mahomedanism, Buddhism, Zoroastrianism, all these excepting Vedanta, have done a great deal in overcoming the extrinsic illusion. So far as they overcome the extrinsic illusion, the Vedanta says they are all right, but the Vedanta goes one step further. It overcomes the intrinsic illusion also, and other religions as a rule stop short of it. There they say the Vedanta is opposed to us. No, no, it is not opposed ; it simply fulfils what they began, it supplements them ; it is not in contradiction to them, it is not opposed to them. But you will say this is talking Sanskrit to us, this is talking Greek to us. What do you mean by that ?

Now something very subtle is going to be told. So attend most carefully. A rope is mistaken for a snake

or a serpent. In the rope there appeared a serpent. To what kind of illusion was the serpent due ? The serpent was due to the intrinsic illusion. You know if the serpent is there, the rope is not there ; if the rope is there, the serpent is not there. Only one thing is seen at one time. That is intrinsic illusion. Again you mark, this snake or serpent which appeared is an illusory object which owed its existence to intrinsic illusion. This snake serves the same purpose to the underlying rope as a mirror serves to you when you look into it. It is to be proved to you. You know that the mirror serves as a medium to you, and the mirror being the medium, you see in the mirror an illusory object, I say, an image. You have in the case of the mirror an extrinsic illusion. Now it will be shown that in the rope the serpent appeared on account of intrinsic illusion ; this serpent will serve as a medium or as a mirror to the underlying reality, or rope, and we shall have an extrinsic illusion also on the spot.

A boy comes to you and says, "Papa, papa, I am frightened ; there is a snake there." We ask, "Child, how long was the snake ?" and the boy says, "The snake was about two yards long." Well, how thick was the snake ? And the child says, "It was very thick. It was as thick as the cable I saw the other day in the ship which was leaving San Francisco." We ask, "Well, what was the snake doing ?" He said, "The snake had coiled itself round." You know that the snake was not there ; the snake was unreal, only the rope was lying

there. The rope was about two yards long, and was as thick as the cable which he saw on the day when the ship was leaving San Francisco. The rope was coiled around on the floor, and there the properties of the rope,—its thickness, length, and position—have, as it were, mirrored themselves in the illusory serpent. There the rope casts its thickness, its width, and its position into the illusory serpent. The serpent was not so long, the length only applied to the rope; the serpent was not of that thickness, the thickness only applied to the rope, the serpent was not in that position, the position only applied to the rope. So you mark that originally we had the serpent as the result of intrinsic illusion, and subsequently we have in the serpent created another kind of illusion, which we might call extrinsic illusion, the properties of one attributed to the other.

This is the second kind of illusion. In order to remove these illusions, what process is to be adopted? We shall remove one illusion first and then the other. The extrinsic illusion will be removed first, and then the intrinsic illusion.

According to the Vedanta, all this universe is in reality nothing else but one indivisible, indescribable reality, which we cannot even call reality, which transcends all language, which is beyond Time, Space, and Causation, beyond everything. In this rope of a reality, in this underlying substratum, substance, or whatever you might call it, appear names, forms, and differentiations, or you might call it energy, activity, or vibrations.

These are like the serpent. There we see that after this intrinsic illusion is completed, the extrinsic illusion comes up, and on account of the extrinsic illusion, we look upon these names and forms, these personalities and these individualities as having a reality of their own, as subsisting by themselves, as existing by themselves, as real on their own account. Here is the second or extrinsic illusion put forth. You will understand it now when we reverse the process.

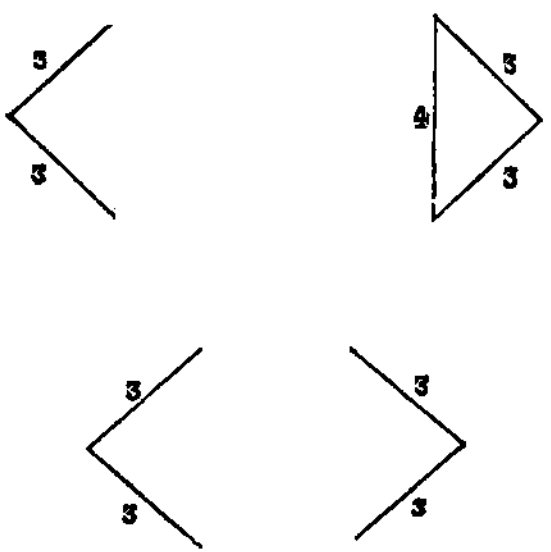
What have religions done ? Be it said to the credit of beloved Christianity, beloved Mahomedanism, be it said to the credit of these religions that they have done a great deal in removing extrinsic illusion, they have shown to mankind that if they live a pure life, a life of universal love, a life of divine ecstacy, if a man lives a life of hope, faith, and charity, unbounded love gushing forth from him in all directions, filling the whole universe with divinity, then we find God in everything. Just mark. The real saint or sage, the true Christian, the beloved Christian finds God even in the names ; he hates not the enemy, but loves the enemy. Oh ! " Love your enemy as yourself." That blessed saying of Jesus ! He finds the same God in the flowers. Have you ever realized that state ? The truly religious people have. Flowers speak to you ; and you find sermons in stones, books in the running brooks, the stars speak to you, and the Divinity looks at you through a man's face. Does Divinity require an intellectual proof ? No, it carries its own proof with itself. It rests on a proof

which transcends all worldly logic and worldly philosophy. A person who feels God everywhere, lives, moves, and has his being in God, through this kind of religious life, through practice and through experience, through experiments, overcomes the extrinsic illusion. How is that? You know you say that God is in all these forms, God is in all these phases and forms and differentiations. All these are like the serpent; still if you look behind them, you see beyond them the underlying rope beneath the serpent. The length, breadth and thickness you attribute not to the serpent but to the underlying rope. There you dispense with one kind of illusion only. You see God behind everything, and when you realize this state of religious life, you do not impute motives to your friends or foes, but you see Divinity in them, and you observe the finger of God, or the finger of Providence behind them, and you say that the one Divinity, or the one All, which is God, is doing all these things and I should not impute motives to my friends. There is one kind of illusion, the extrinsic illusion, overcome. This is one step in your advancement, but the Vedanta goes beyond that, and tells you, "Brother, if you say that God is in all these, that is not the whole truth; go beyond that." All these forms and all these images and differences or differentiations themselves contain God, but at the same time all these different illusions and forms are unreal and they are like the serpent in the rope; go beyond that, and you reach the state which is beyond

all that, beyond all idea, beyond all words. This is unreal even. There you see that the Vedanta is the fulfilment of all religions. It does not contradict any religion in this world.

It will be shown that it is unnecessary to say that this world must have been created by this God or that God. It will be proved that these forms and figures, these different figurations and situations are this world and nothing else.

Here are two triangles and one rectangle.



Both these triangles are isosceles, two sides are equal. The two equal sides are marked 3, and the third side 5. In the rectangle the shorter sides are marked 3 and the longer sides 5. These figures are cut out of paper or cardboard, or anything. Place them in such a way that

they may form one figure, or the base of the triangle may co-exist with the one side of the rectangle. What will that become then? We shall get a hexagon of which all the sides are 3. You know the sides 5 came within the figure and they are no longer sides. How do we get this hexagon? We get this from a different position or a different combination of the triangle and rectangle. What about the properties of these figures and of the resulting figure? The properties of the resulting figure are entirely different from those of the component figures. The component figures have acute angles; the resulting figure has no acute angle whatsoever. One of the component figures has right angles, and the resulting figure has no right angle whatsoever.

The component figures had sides 5 in length; the resulting figure has no side of that length. None of the component figures were equilateral. The resulting figure is equilateral, it has got all its angles obtuse. None of the component parts had its angles obtuse. Here we see a creation, all properties entirely unknown before. Wherefrom have these entirely new properties come? Just mark, these entirely new properties have been created by no creator. These entirely new properties have not come out of the component elements; they are the result of a new form; they are the result of a new position, a new configuration, of what the Vedanta calls Máyá. Máyá means name and form; they are the result of names and forms, mark that. Again see. Let this triangle be H, hydrogen; this one 2, and a third O;

this gives you H_2O, water. These original elements, hydrogen and oxygen, had properties of their own, and the resulting compound is an entirely new something. Hydrogen and oxygen give us water; hydrogen is combustible, but water is not. Water has a property entirely unknown to hydrogen. Oxygen aids combustion, but water does not. It has a property of its own entirely new. We see again that hydrogen is very light, but oxygen does not possess the same lightness. Hydrogen fills balloons and takes you up to the skies; but water, the resulting compound, does not. The properties of the component elements are entirely different from those of the resulting compound. Wherefrom did the resulting compound get its properties? Did it get these properties from the creator or from the component parts? No, they came from form, from new form, from new position, configuration. That is what the Vedanta tells us. It tells you that what you see in this world is simply the result of name and form. You need not posit the existence of a Creator for this and that which are the result of name and form.

Here is before you a piece of charcoal and there is a dazzling, bright diamond. The diamond has properties entirely different from those of the piece of charcoal. The diamond is so hard that it can cut iron, the charcoal is so soft that it leaves its mark upon a piece of paper when you scratch it on the paper. The diamond is so priceless, precious and brilliant, and the piece of charcoal is cheap, ugly, and black. Mark the contrast between

the two, and yet in reality they are one and the same thing. Science proves that. Oh, you will say "My intellect will not grasp it." Whether you accept it or not, it is a fact. Similarly the Vedanta tells you here is something bad and here is something good. The diamond is good and the charcoal is bad. Here is something which you call bad, and here is something which you call good. Here is something which you call friends and here is something which you call foes. But in reality there is one and the same thing underlying them, just as the same carbon appears in charcoal as in diamond. So in reality it is only one and the same divinity that appears in both places. In name and form lies the difference, in nothing else. The Scientists tell you that the atoms of carbon in the diamond are differently situated, have a different form in making molecules from what they are in charcoal. The difference in the diamond and charcoal is due only to name and form, or to what the Hindus call Máyá. All these differences are due to name and form.

Similarly the difference between good and bad is due only to Máyá, to name and form, nothing else ; and these names and forms are not real because they do not last for ever. They are unreal because we see them at one time and not at another time. This phenomenon of the Earth is nothing but names and forms, nothing but differentiations, variations, and combinations. And these different variations and combinations are due to what ? They are due to intrinsic illusion. In these names and

forms which are due to intrinsic illusion, the One Divinity manifests itself. God manifests Himself in these names and forms of the world, which are called Máyá. This is due to intrinsic illusion. Get beyond that and you are everything. He sees indeed who sees in all alike; he is a man with eyes open who sees the One Divinity in all alike.

A few lines from the Gitá will illustrate this to you:

"I am the sacrifice! I am the prayer!
I am of all this boundless Universe
The Father, Mother, Ancestor and God!
The end of Learning! That which purifies
In lustral water! I am Om! I am
Rig, Sáma and Yajur. I am
The way, the Fosterer, the Lord, the Judge,
The witness; the abode, the Refuge-house,
The friend, the Fountain and the Sea of Life,
Which sends, and swallows up seed and seed-sower,
Whence endless harvests spring! Sun's heat is mine,
Heaven's rain is mine to grant or to withhold;
Death am I and immortal Life I am!"

The melodious song of the Ganges,
the music of the waving pine,
The echoes of the Ocean's war,
the lowing of the kine,
The liquid drops of dew,
the heavy lowering cloud,

The patter of the tiny feet,
the laughter of the crowd,
The golden beam of the Sun,
the twinkle of the silent star,
The shimmering light of the silvery moon
shedding lustre near and far,
The flash of the flaming sword,
the sparkle of jewels bright,
The gleam of the light-house beacon light
in the dark and foggy night,
The apple-bosomed Earth
and Heaven's glorious wealth,
The soundless sound, the flameless light,
The darkless dark, and wingless flight,
The mindless thought, the eyeless sight,
The mouthless talk, the handless grasp so tight
Am I, am I, am I.

WHEN DID THE WORLD BEGIN ?

Delivered on Wednesday, April 6, 1904.

THE LOVING DIVINITY IN THE FORM OF LADIES AND GENTLEMEN,—

The question is asked—When did the world begin ? Now on looking up the definition of 'when,' we find that it means 'what time.' So the question is—At what time did Time begin ? Put this way, it is ridiculous of course. Where did the world begin ? Where did Space begin ? There is also the question 'How did the world begin?' Some bright ones may attempt to answer these questions. But I will leave it for them to do ; it is more than I care to undertake. There are those who will spend their days trying to find a solution of these questions, but what of it—they get just so far and then they stop as though confronted by a stone wall absolutely impenetrable.

Now here I have a pair of tongs ; the tongs can pick up this and that and other things, but cannot turn back and grasp the hand which holds and guides them. So the trio,—time, space, and causation,—can hold the phenomena of the world, but it cannot grasp what is behind it—the Self.

Once four men were taken to a hospital because of cataract of the eye, which they hoped to be operated on there. Now naturally all these men suffering from cataract were stone blind and had only the four senses left them. One day they began to dispute as to the colour of the window glass. One said, "My son who is a student at the University was here and told me 'the glass is yellow.' It must be yellow." Another said, "My uncle who is a Municipal Commissioner was here the other day and told me 'the glass is red.' He is very smart and he knows." Then the third said that a cousin of his who was a Professor at the University had called on him, and while visiting him told him the glass was green. Of course he ought to know. Thus they quarrelled as to the colour of the glass. Then they began to try and find out for themselves what the colour of the glass was. First they put their tongues on it and tried to taste it, but colour was not to be known that way. Then they rapped it and listened to the sound, but colour could not be distinguished even that way. They tried to smell it and they felt it. But alas! their senses of touch, smell, taste, and hearing could not tell them what the colour of the glass was. Similarly we cannot know the Infinite through the senses. Now see how impossible that would be, if you could know the Infinite through the senses; the Infinite would necessarily have to be smaller than the finite. Absurd. It is only through the

Cosmic-conciousness, the God-consciousness, that we know the Infinite. Here I take this match-stick in my hand. Now the match-stick is smaller than the hand in which it is held. Do you see how the finite could not perceive the Infinite? The senses cannot perceive that which is beyond them. Do not depend upon anything outside of you to reveal the SELF to you like the blind men who were told the colour of the glass, but did not know for themselves what the colour was, and were taking for granted that it was red because the cousin said so, that it was yellow because the son said so, and so on. I am told that H_2O produces water. Do I know it? No, in spite of the fact that all chemists tell me this is true. I only know it when I have gone into the laboratory and tried it for myself; then alone it becomes an actual fact to me. You cannot depend upon any authority outside yourself, whether it be Krishna, Christ, or Buddha. In order to know it, you must know it yourself. You might be told by good authority, by the Professor, for instance, that the glass was red, but you would have to see it in order to know it. A young man says, "My father has a good stomach, he can digest my dinner for me." Can he? No, the son must digest his own dinner. I bow to those great souls the world has known, but they cannot digest my food for me, that I must do for myself. They cannot convince me of my ONENESS WITH GOD, I must do that for myself. It is through the

Cosmic-consciousness alone that we know the Truth. This I will tell you about later on.

The agnostic and the freethinker say, 'I will investigate for myself,' and we see how far they get. He says the light is in this match. Now where shall we discover it? So he cuts the match into little pieces, but cannot find the light. Then he pulverizes it, still he cannot find the light. He takes the body and pulls it to pieces—life cannot be found, he crushes the bones, but life is not there. He says if there is a REALITY, I must be that, but it is unknowable. That is true so far as he has gone, but he has not yet developed the Cosmic-consciousness; he has used the local consciousness entirely to know the Infinite, but that he can never know it in this way is plain. Now let us see, by Reason we can reach up to the Infinite, know that there is an Infinite, but what it is we cannot tell. As when a person comes up from behind and blindfolds me, I know there is some one there, and that it must be a friend, for no stranger would dare take the liberty of doing that, but who it is I cannot tell. It is like a ball being thrown against a wall, the ball will reach the wall, but it will rebound. Reason does not penetrate the Infinite. Now if the Infinite could be known, we would have duality established immediately instead of oneness, and neither the knower nor the known would be Infinite. But by the Cosmic-consciousness we see Universality is established.

Now, as to the development of this God-consciousness.

First I will tell you a little about the child. The child does not have Cosmic-consciousness, nor does it have local consciousness. Now we have this little tiny baby. What does it know ? Do we wait until it knows about itself before we talk to it ? No. Do we wait until it knows about the objects with which it is surrounded before we speak of them to the child ? No. When the baby is very small, it is given a name, we will say Johnnie. Now the parents call the baby by this name, they talk to it and tell it about different things ; tell it how sweet it is, how beautiful, how dear. They tell it about mamma and papa. Now, as the baby gets a little older and plays about by itself, it will make sounds most of which are unintelligible ; but hearing ma and pa so frequently, the little thing also imitates those sounds, and then the mother says to the father why the baby is calling you when it says pa. The father says to the baby, " Come here." Does the child know what that means ? No, it is only by the extended arms and coaxing of the father that the child is impressed with the fact that it is to come to him. So we see this *local consciousness is developed by association with those in whom it is alive.* So the Cosmic-consciousness is developed by associating with those who have it, who realize their Godhead. You need only associate with those in whom grief is strong to feel heavy laden ; you need only associate with those who are full of sunshine and life to feel joyful, and so by association is this consciousness kindled. Whether association be with

nature, with the illumined or with the writings of the illumined, matters not, but association kindles this within. The parent calls Johnnie, Johnnie, until the child becomes Johnnie; it might just as well have been a Willie. Is that not so? Again three or four children may be sleeping in the same room. Johnnie is called. Johnnie is the one who responds to the call, not Willie. Willie does not awaken in spite of the loud call; it was not he who was called.

It is through ignorance that a person might ask one who realized his ONENESS WITH THE SELF to make a blade of grass. The questioner might say, "Now see here, you call yourself God—what can you do? God made the universe and you cannot even make a blade of grass; still you call yourself God. Show me what you can do." Was not Jesus tempted in the same way? He did not heed the taunts of Satan who urged him to leap from the mountain, but said to him, "Get thee behind me." All power was his, but why should he perform for an unbeliever. Myriads upon myriads of miracles would not make the doubter believe. He would not realize the Self unless he too had the Universal Consciousness in him brought forth. Now when I say, 'I am God,' what do I mean? This little personality! No, not that: This mind! No, not that. It is like this. Suppose a man were Master of Arts and received the Degree, suppose he were a king and had the title of king, that would be something external to the personality, something tacked on, as it were. Similarly

I might say the snake is black; that is not the snake, but something outside the snake, an attribute of the snake. But when I say the snake is rope, that makes it an entirely different proposition. I am a king; king is a title, a position; but I say I am God—that does not mean the little Ego you see, any more than the rope was the snake. That was an illusion. In your ignorance you took the rope for a snake, but that was not the truth, it was really a rope. So this personality is a hallucination—I AM GOD AND GOD ALONE, THE ETERNAL ONE, THE ALL, THERE IS NO RIVAL AT ALL.

To explain this a little further, here we have two waves. Is the water any different in one from what it is in the other? No, the water is just the same. The water in the entire ocean is just the same. Here we have one form and there another. Is the SELF different in this one from what it is in that? No, the ONE ONLY IS ALL, THAT IS WITHOUT A SECOND. These bodies are all bodies of the Self. They are all mine; there is no difference. In different languages, we call 'light' differently. In English it is called 'light'; in German 'licht' and so on. It is light in every case, is it not? The light is just the same, even though we know it by different names. Names do not make any difference to the Self, IT MUST BE ALL.

This body is one continuous body. How would it be if the hand undertook to live by itself and say I am the bread-winner, I want all I earn? Instead of putting

the food into the mouth, letting the stomach digest it and the nourishment be distributed, the food would be injected into the hand. Ridiculous, isn't it? Do dollars fasten themselves to the hand? A yellow wasp stings the hand and there is swelling and pain. But if the hand were cut off there would be constant pain and misery; for it belongs to the whole. So when the food is digested by the stomach, the hand gets its due share of nutrition. The whole works together. So it is that when we cut ourselves off from the whole, we suffer and suffer until we realize our universality. There can be no rest in this performance. When the Universal consciousness is developed, we see that all bodies are interdependent; they are all mine, there is no separateness.

Once a Swami went to a goldsmith and said to him, "Bring out your best ring and put it on the finger of God." Then he went to the shoemaker and said to him, "Bring your best shoes and put them on the feet of God." Then he proceeded to the tailor and to him he said, "Put your best suit on the body of God," thereby meaning his body. When the people heard this, they called him a blasphemer and said, "Away with him, he must be put in prison." Before they took him away, the Swami asked for an audience, saying that he wanted to tell them something before he was thrown into prison. He said to them, "Whose world is this?" They answered, "God's." "Whose are the stars and the Sun?—"God's." Whose are the fields and all they contain?—"God's." Do you believe this? They answered, "Most

certainly, that is the truth." He then said, whose body is this ? and they said, God's — whose feet ? — God's — whose finger ? — God's. It was God's indeed. Since by their own reasoning he brought them to see that what he had said was right, of course nothing could be done to him. They were ignorant ones and had not looked as deeply as had the Swami.

In India, when a person is dying they say he gives up the body ; here they say he gives up the ghost. The expression there is more correct than the one used here, for it would indicate that the ghost was something other than the body. They also say there, " The breath went out of him." Once there were three men sitting together and drinking a great deal ; they all became very intoxicated. One of them said, 'Let us have a little picnic,' and so they sent one of the party for meat and other things that they might all have a good time of it. While he was gone, one of the two remaining began to feel peculiar and said to his partner, " The breath is going out of me." The other said,—" No, no, the breath must not go out of you," and he held the nose of the sick man that the breath might not escape ; he stopped up his ears and held his mouth shut, thinking thereby to keep the breath in the body, but we know full well what he could accomplish thereby. They did not realise the truth and understand the inefficacy of such a performance.

Krishna was to give a feast. All the ministers were invited, but he had not invited his sweetheart, Rádhá.

The prime minister urged him to send her an invitation, but he would not listen to him and said, "No." However, the prime minister did not heed him and went to Radha to inform her of the feast which Krishna was to give. She said to him, 'When you have a feast, you send invitations to your friends, but you do not send an invitation to yourself, do you ? I know that Krishna is to have a feast. We are one.'

One day the sweetheart of Majnun said that she did not feel well and nothing seemed to do her any good. So the Doctor was sent for. As was the old custom, he immediately proceeded to Laili to draw out a little blood, that is, he cut a little gash in the arm thinking thereby to draw out blood, but no blood came from Laili. From Majnun however it streamed forth ; such was the oneness of these lovers.

THE WORLD.

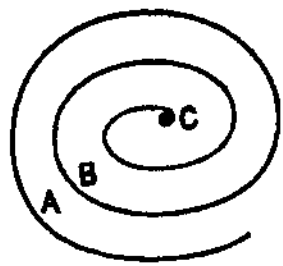
I saw, I studied, and learnt it,
This Primer well did Me describe,—
Its letters were hieroglyphic toys,
In different ways did Me inscribe—
This Alphabet, so curious one day,
I relegate to the waste-paper basket,
I burn this booklet leaf by leaf
To light my lovely smoking pipe ;
I smoke and blow it through my mouth,
Then watch the curly smoke go out.

HYPNOTISM AND THE VEDANTA.

1. Emerson says, "Call one a thief and he will steal." In other words, make any kind of suggestion and you will see the corresponding result in action. This statement is true in some cases, but not universally. A suggestion can produce a direct effect in certain cases, but in other cases it may produce quite the contrary effect. Thus those who lay undue stress upon the direct applicability of suggestion are aware of half the truth only. According to the Vedanta, suggestions produce their effect in the same way as electricity does, viz., by induction and conduction. In those cases where our suggestion can directly touch the subject, the result is direct and homogeneous with the suggestion, but in cases where our suggestion cannot reach the patient directly, viz., the state where the reason of the patient has antipathy against the man who makes the suggestion, intervenes and does not allow the suggestion to come in direct touch with the causal body of the subject, the result produced is quite the contrary to the one intended. This is hypnotism by induction, the former being hypnotism by conduction.

2. The Causal Body is the subconscious store-house of all the impressions and latent energies of man. All the actions, movements, behaviour and circumstances

of man are simply the working out of the hidden material in the Causal Body, and the corresponding result is sure to follow. The causal body is the core of man, the very centre, the king, or you may call it, the subjective mind of man.



C — Causal Body.

B — Subtle Body or Mentality and Reason.

A — Physical Body.

Any act done by the physical body is immediately transformed into mental energy or thought, and after dwelling for a time in the mental plane, which is represented by B in the annexed figure, passes on into the Causal Body, represented in the figure by C, and all those ideas that spontaneously appear in the mental plane B, without having come from the physical world, are simply the old stored-up energy of the Causal Body making its appearance on the lower plane B. Thus the relation between A, B, and C or the three bodies, is something like the relation between air, water, and aqueous vapour, or is analogous to the relation between the snows, the mountain stream and the same stream on the plains, in fact, a relation of continuity.

Supposing you see a sick man lying on the road. Instinctively you go up to help him, and when you are

attending to his wants, you do not think anything about the deed, but you are doing everything you can to relieve the suffering man, all your senses and organs being in full activity. After you have finished your attentions to the man and your physical organs and senses are brought to rest, you will naturally see that the activity and energy which was at first working in the plane of the senses, the plane A, passes on into the plane B. In other words, your mind begins naturally to reflect upon the acts you have done and you are consciously dwelling upon the virtue or heroism of the deed. After a while this energy which operated on the plane B will be observed to be no longer there. Where has it gone ? Has it disappeared ? That could not be, because nothing is lost in nature. According to the Vedanta this energy has become invisible, and passed into the subconscious state C, the Causal Body, and it is the energy stored up in the Causal Body in such ways that will appear on the plane B in our dreams, or in our inner emotions, inner inclinations, tendencies and propensities. This explains the rationale of inclinations according to the Vedanta.

Experimental proof.

Let the Causal Body of a man be reached directly or indirectly in his wakeful or hypnotized state. The inclination or tendency imparted there will manifest itself undoubtedly in due time. When a person is hypnotized, a post-hypnotic suggestion which requires him to do a particular thing at a particular time after waking up, will unfailingly bear fruit at the proper

time in the shape of a strong inclination to do the deed. Thus, as in this act, which can directly be brought about by a suggestion entering the Causal Body, so in all the acts that a man does, the Vedanta points out the presence of previous suggestions having entered the Causal Body. Those suggestions may have been due to the hypnotism of the senses, to the hypnotism of inner impressions, or any form of hypnotism of which the whole world is made according to the Vedanta. Let the Causal Body be instilled with the suggestion of health, and the physical body is bound to be healthy. Let the Causal Body be saturated with the suggestion of Godhead, and the man is bound to be a prophet. Let the Causal Body be imbued with the suggestions of slavery and weakness, and the physical body must be weak and slavish. A man is the architect of his own product, inasmuch as it is his own Causal Body that is responsible for all his environment.

3. As in a somnambulistic or hypnotic state, a man sees a lake where there is no lake for others, he sees a fish-pond where for others there is none, and he sees things which never existed for others ; all these phenomena are sustained and borne out by his own Self. Similarly according to the Vedanta, all the world seen by a man is purely and simply sustained by his own Self, the difference between the worldly and somnambulistic phenomena being that the latter are comparatively short-lived and of less duration. It is just like a man being put in a hypnotic state and being forgotten to be

dehypnotized. All the people in the world are thrown into a queer hypnotism of the world and they will take a long, long time to be dehypnotized till there comes a free man of God-Consciousness, and he dehypnotizes them to their Real Godhead and they wake up. That which is substantial and which underlies all the phenomena must be the reality, and all that which is imposed upon it must be the hypnotic phenomena. Now the substratum of the Causal Body remaining the same under all states, the state of hypnotism, the state of wakefulness, the state of dreaming and deep sleep etc. is the Real Self or one Reality. Everything else is imposed upon it and is a hypnotic phenomenon. Self-Realization means to get rid of the helplessness, the hypnotism and merge the phenomena into this final reality. Through the suggestion of mother and father borne out by the suggestion of the senses, was the hypnotic sleep of the world brought on and through the counter suggestion in the right way it is shaken off.

Why did the Real Self start wrong ?

This why and wherefore and all anxiety are a part and result of hypnotism ; they are the children and subjects of the Real Cause. To put this question means the hope of mastering the cause through the effect, to place the child before the father, to put the cart before the horse. This whying tendency and this querying inclination and all this questioning propensity is a part or manifestation of the inductive hypnotic state. In the dehypnotized state none of these is present. In the

real original state none of this is present, no questions are possible. All this chain of causation is an unending spiral drawn upon a piece of paper. This chain of causation will never stop, will go on winding round and round, but the one Reality is like the piece of paper supporting all these convolutions and revolutions. That is beyond the chain. Thus to try to put the questions, 'why and wherefore etc.,' is like making the paper this end or that end of the spiral, as if the paper was not present in all the convolutions, involutions and revolutions of the spiral. So Rama's command to the whole world is not to think yourself to be involved in the chain, or in the spiral, or in the coils of the snake. Feel, feel and realize yourself to be the controller, governor and master of the coils of the snake, and you are sure to be above causation. Verily, verily. OM !

MAN, THE MASTER OF HIS OWN DESTINY.

Delivered at the Golden Gate Hall, January 24, 1903.

OM

THE MASTER OF THE WHOLE UNIVERSE IN THE FORM OF LADIES AND GENTLEMEN :—

To-night's subject is "Man, the Master of his own Destiny." We have been treating of man in his real nature. The real man, the true man is the Divinity, God, nothing else but God ; the real man is not only the master of one body's destiny, but of the whole universe.

To-night we shall take the word 'man' in the same sense in which the subtle body of Vedantins is taken, you might say the desiring, willing, yearning man. Even in this limited and narrow sense man is the master of his own destiny. There are different sides to the question. We cannot take them up all in one night ; we shall only take up the question from the microcosmical stand-point to-night.

Perhaps it is easier to believe that when a man is born, he can change his circumstances to a large extent. Admitted that a man is placed under certain circumstances, it is easier to believe that he can control his circumstances more or less, he can become the master

of the circumstances, he can rise above them, and educate himself. From the poorest boy he can make himself the richest man in his country, as some people have done. Paupers have succeeded in raising themselves to a position of renown and honour in this world. Men born under most ignominious circumstances have succeeded in raising themselves so high. Take the case of Napoleon Bonaparte ; take the case of Shakespeare ; take the case of one of the Lord Mayors of London, Whittington ; take the case of one of the Prime Ministers of China who was at one time a poor farmer, a poor peasant. It is easy to prove that once being in this world, we can in our lifetime change our circumstances This is easy to prove, but the harder part of the question comes when the Vedanta asserts that even your birth and even your parents are made by yourself. The child is father to the man, but not only that, the child is father to the father. This is hard to prove, but the Vedanta says, Look at the question from any side, you are the master of your own destiny. If you are born blind, you are the master of your destiny, you have made yourself blind ; if you are born of poor parents, you are the master of your own destiny, for you have made yourself to be born of poor parents ; if you are born under most undesirable circumstances, you are the master of your own destiny, you have done that also. Even when you are born, you are the master of your own destiny. We shall take up this phase of the question to-night. How does man select his own parents ? In other words,

we shall consider to-night the law of transmigration of the soul, to some extent; we shall only take up part of it.

Some people believe that when a man dies, he dies entirely; some people believe that when a man dies, in order to account for his inherent, inborn, native idea of immortality, in order to account for our own inherent desire that our relatives should not die, and our reluctance to see our friends die, it is necessary that we should posit the existence of an imaginary other world, of a world of which we can give no positive proof in this world. Some people believe that way, and even these people have some truth on their side, and the truth which these people have on their side was discussed in this Hall the other evening. But this is not the whole truth. After death your going to hell or entering heaven is not the whole truth. We have to explain matters on this plane. on the plane of material existence. The laws of your spiritual world have no right to infringe upon the laws of your material world. Here is one man who is buried underground; "Earth to earth returneth" is spoken at his grave. But let us see. The body indeed returns to earth, but the body has not perished, the body has simply undergone a change. The material elements of the body are existent in a changed form; they have not perished. The same body of your friend will reappear in the form of a beautiful rose on the grave and will reappear in the form of fruits and trees one day. It has not perished.

Now what is it about which we feel some doubt ? Is it the spirit, the truth, the real God that has perished ? No, no. That can never perish. The real individual, the true man could never perish, could never be destroyed. Then what is it about which we are doubtful ? It is the subtle body, in other words, the mental desires, the mental feelings, emotions, the cravings of the heart, the wishes of the mind, the willing and yearning of the soul, as you might say. This is what makes up the subtle body. What about that ? The man is buried, are these things also buried ? No, no. They could not be buried. But what has become of them ? All the question is about this subtle body which consists of your mental energy, the inner activity or inner emotions, feelings and desires. The resultant of this energy, emotions, inner desires, etc., the combination or aggregate of these, what becomes of that ? To say that this goes on in the spiritual world, and here I refer to a plane which you cannot prove by the mechanical laws—may be all right from your standpoint, but Science wants a proof on the material plane of what becomes of this energy. You know the inevitable, universal Law which Science has placed beyond all doubt, namely, that nothing in this world can be destroyed. Here is the Law of the Persistence of Force, the Law of the Indestructibility of Matter, the law of the Conservation of Energy ; it tells you that nothing can be destroyed. Well. If the body was not to be destroyed, but was simply to change its state, and if the divinity in us was not to be destroyed,

but was permanent, immutable, then should these mental desires, mental energy, inner life be destroyed? Why should they be destroyed? The irresistible law of the Conservation of Energy tells us that they can never be destroyed. You have no right to say that they are destroyed. They must live on, they must live on. They may change their place, they may change their state, but they must live on, they can never be destroyed. Just as when you take a candle and light it, in half-an-hour we see that everything is lost, the wax, wick, and all, all gone. But Chemistry proves that it is not destroyed, it is not lost. By means of a bent test tube containing caustic soda and another chemical, it is shown that all that was apparently lost of the candle is present, is caught in that bent test tube. When we have a saucer full of water, and all the water in it has evaporated, the ordinary man will say, oh, the water is lost, the water is gone, but Physics tells us that it is not gone. By experiments it is shown that it is present in the air; it cannot be destroyed.

Similarly when a man dies, his mental energy, the desires, emotions, feelings apparently suffer a loss, and seem apparently to suffer death, but the Vedanta comes up with its Chemistry of soul, as it were, and proves to you experimentally that it is not destroyed and could not be destroyed. Then if it is not destroyed, what becomes of it? We shall solve this question in the same way as we solve mathematical problems. We take up a problem and we look at the data as well as the quisita, the

hypothesis as well as the required conclusion. We meditate upon both sides. Sometimes by meditating upon the hypothesis or the data alone, we succeed in proving the whole thing, and sometimes we have to take up the conclusion or quisita and reflect upon *that*, and to think and think, and to connect the quisita with the data or connect the conclusion with the hypothesis. Well, what are the data and what is the quisita? Life and death. These are the quisita and data; the phenomena of birth are like the data and the phenomena of death are like the quisita, or *vice versa*; it is one and the same thing. Here are so many people being born into the world, and there are so many people dying. These people who are apparently dying, if their mental energy, or their desires, etc., die with them, then by assuming anything like that, you will be positing something against the established laws of Science. If our mental energies pass away, then there will be something passing into nothing, but you know that it is impossible. Something can never pass into nothing. To avoid that fallacy, you must believe that after death, mental desires, mental energy and mental activity do not pass into nothing; you must assume that first, you must take that for granted. You must accept that, and the next question will be, What becomes of it?

Now the next question, what becomes of the mental desires, etc., we shall consider by reflecting upon the phenomena of birth. So many people are being born into this world with different capacities, with different

inclinations, different propensities, different physiognomy, different phrenology, different construction of the brain, some people with a heavy brain, others with a very light brain, some people with a round head, others with an oblong head. How is that? Children of the same parents with diametrically opposite inclinations. How many parents are giving birth to Cain and Abel in the same house, Joseph and Joseph's brothers in the same house? Students going to College, living in the same Boarding House, reading with the same Professors, and yet with different inclinations, with entirely different tastes, one liking Mathematics, another liking History, one a poet, another a dullard. Is there any difference in the inclinations or propensities of people or not? There is a difference. You cannot deny that. Some people are born precocious, they are smart even in their childhood; others are very lazy even in their childhood. The Vedanta asks to what is the difference in taste or inclinations due? If you explain it by saying that it is God's will, that it is His work, that is no answer, that is simply evading the question; evading the question is unphilosophical; that is declaring your ignorance. Explain it by the established laws of Science. If you say that it is God's will 'that they are being born with these different desires from their childhood', you are violating the established Law of Science. Here you are practically asserting that something is coming out of nothing, and that is absurd, you know. In order to escape this difficulty, you will have to assume or

accept that the child brings this difference of inclinations and propensities with him, as it were, from the other world. Children do not bring these different kinds of desires from nothing, but they are coming from something; they do not come into existence from nothing; they have been existing before. In other words, all these desires which people bring with them at their birth are brought from previous existent form. These desires existed a short while ago — here we are considering the quisita of birth and the data of death. The Vedanta connects the two and says, when a man dies, his unfulfilled desires at the time of death could not be destroyed. Here was a stranger born with different pronounced desires. His desires could not come out of nothing. Could it not be that the desires which were buried with the man in the grave reappear with the new man that was born in a house? If you assume that, you escape from the terrible fallacy which you committed by saying that something is lost into nothing, and something is come out of nothing. You escape that terrible difficulty by accepting this Law of Karma, as the Hindus call it, and the whole phenomena of Death and Birth become so natural, exactly in accord with the laws of nature, with the established laws of harmony in this universe.

And again you see you will have to accept this law of Karma through another law of logic, what the philosophers call the law of parsimony. When a thing may be explained by natural and usual rules, we should not resort to far-fetched, unnatural and hypothetical

explanations. The law of Karma gives you the most natural explanation, the plainest and most scientific. In preference to this you should not resort to any extra or mundane explanations.

Here comes a question. Scientists say, Oh, no ; oh no, we will not explain the different propensities in new-born children by the law of Karma, we ought not to resort to that ; we can very easily explain all that by the law of Heredity. The law of Heredity will explain all that, but the Vedanta says, the law of Karma is not opposed to the law of Heredity. It covers that, it explains that, but at the same time the law of Karma, in addition to explaining the law of Heredity, also explains the apparent loss of mental energy at the time of death ; the law of heredity does not explain that. So this law of Karma has a greater claim on the attention of all scientists and philosophers than the law of Heredity by itself. How does the law of Karma explain the law of Heredity ? When a man dies, all his desires are apparently lost. The Vedanta says they are not lost ; as when a candle is burning, the wick and wax are lost, but when apparently lost, by the law of chemical affinity the carbon combines with the oxygen, the hydrogen combines with the oxygen, is attracted to it. So these desires, this mental energy, or the subtle body of man, after death , by a law of spiritual affinity, or we might call it material affinity just as well, combine ; all your mental energy is drawn to a soil where the environment, the circumstances, will be congenial to its growth, helpful

to its fruition, and of great aid in its development. In other words, the compound or resultant of your desires or mental energy is drawn to a place where you will find congenial soil, where all unutilized energies and unfulfilled desires will fructify and be realized.

Thus does everybody select his own parents. We see again that when a man is alive, he is full of desires; most of his desires are satisfied in his life-time, but some are not. What will become of these? Will they be altogether ignored and lost? No, no. When a bud is seen in a garden, it gives a promise of flowering and blooming; the promise of the bud is carried out, satisfied. We see that even the desires of ants and lower creatures are satisfied. Why should the desires of Man be frustrated? Why should Man be mocked by Nature or Providence? He is not to be made fun of. His desires also must bear fruition. Most of our desires do bear fruition in our life. Thus we see that it is the desires that become our acts, they are the motive power. But many desires are not fulfilled. What will become of them? The Vedanta says, "O man, you are not to be mocked at by God. All your unfulfilled desires and unsatisfied energy must bear fruit if not in this world, then in the next."

Here is a question now. If we were existent in some previous birth, and if after death we have to reincarnate, how is it that we do not remember our past births? The Vedanta asks, What is Memory? Here is Rama speaking to you, for instance, in a foreign

language. Rama never lectured in India in the English language. While talking to you in English, not a single word of the mother tongue comes to Rama's mind, but is that Indian language entirely lost? No. It is there, but if Rama likes Arabic, Persian, or the other Indian languages, they can come to his memory at a moment's notice. Then, what is Memory? Here is the lake of your mentality; all the Indian languages, Persian, Arabic, and Sanskrit. are settled at the bottom of this lake in Rama's case. We can stir up the lake and bring up all these things to the surface at a moment's notice, and that is remembering the thing. You know a great many things, but all of them you are not conscious of. You can become conscious of them this moment by stirring up the lake of your mentality; by bringing them to the surface, they come into your mind.

Similarly the Vedanta says, all your births and past lives are there in your inner lake of consciousness, inner lake of knowledge. They are there; at present they are settled at the bottom; they are not on the surface. If you wish to recall your past births, that is not a difficult task. You may stir up the very bottom of the lake of your knowledge and you can bring to the surface anything you like. You can remember even your past births if you like, but then it is not worth while to try the experiment, because, according to another law, the Law of Evolution, you have to go onward, you have to go ahead. Let the dead bury

the dead ; let the past bury its past. You have nothing to do with that. You have to go ahead.

Again, all these things that you see in this world, in which you are so much interested, which you like so much, by which you are attracted, the Vedanta says, according to the Laws of Karma you like them, you are interested in them. you love them, you recognize them, only because you have been all that at one time, you have been rocks, you have been asleep in the rocks, you have glided with the streams, you have grown with the plants, you have run with the animals, and you recognize and see all of them. We can prove that by another argument now.

This is an adaptation of the argument of Plato. What is reminiscence? Reminiscence implies the knowing of a thing beforehand which we remember now. For instance suppose some persons come to these lectures together, always an inseparable pair. They come to the seven lectures that were delivered in this hall, but to the eighth lecture only one comes. the other does not. Friends will put this question to the separated man, "Where is your friend or dear one? Where is he?" Why will this question be put? This question is caused by the law of reminiscence, which is the law of association also. We see the two together always, the two become familiar to us, the two become, as it were, one in our mind, the two were united, and afterwards we see one of them, and this one at once reminds us of the other. This is how association in the brain was

established, this is how reminiscence was brought about. This very reminiscence implies a previous knowledge of the thing which we remember.

Now here is your syllogism. All men are mortal. John is a man, therefore, John is mortal. All your logic, all your arguments, all your reasoning depends upon this premise—all men are mortal. John is a man. Speak only these two premises, hold back the conclusion and at once in our mind comes up like a reminiscence the conclusion, John is mortal. How was this conclusion brought about? Was it not brought about by the law of reminiscence as defined by Plato? It was. The three Propositions, 'all men mortal,' 'John a man,' and 'John is a mortal;' are there. Out of these, two were placed before you, 'all men mortal,' 'John is a man.' These two were placed before you, and all at once, by the laws of thought, as philosophers call it, the third proposition comes to your mind. It will come up in the mind of every body. How is that? This is brought about in the same way, as when we see one of the friends, we are reminded of the other that was always in the company of this friend. Well, how could this reminiscence come about, how was this law of thought inherent in the brains of each and all? How was this law of thought which brought about this kind of reminiscence present in the minds of each and all? By a kind of reminiscence. Now reminiscence implies previous knowledge. Every child that has a brain is capable of reasoning, we can argue with every child. When he begins to reflect

a little, we may present to him this syllogism, and he will accept it.

Here we are proving a Proposition of Euclid. We arrive at the conclusion at once. This conclusion is brought about by reminiscence. This reminiscence being inherent in the brains of each and all is a sure proof of the fact that you have already been familiar with the things which are revived in your brains by reminiscence. Now, in order that you should have been cognizant, familiar with the things which are revived in your brain by reminiscence, you must have learned and acquired them at some time or other. Now you are sure that you did not learn or acquire them in this life. Where did you get this knowledge? The Vedanta says, in a previous birth.

Here is another question. Well, if we are the masters of our own destiny, none of us ever desires to be poor. How are we born poor then? All of us desire to be born rich, none of us want to be poor, and yet most of us are born poor. How is that? The Vedanta replies, you should look at matters in their proper light, you ought to study them thoroughly. Do not count on half truths. Look at the facts from all sides. It is not true that everybody desires to become the Lord Mayor of London. It is not true that everybody wishes to become a millionaire. Here is a man who gets $ 5·00 a week; his ambition is to be promoted to a position where he will get $ 7·00 a week. Never does the idea

enter his mind to become the Lord Mayor of London. No, it is not true, you see.

And look at the matter from another standpoint. People are inconsistent and unreasonable in their desires. They do not adjust their desires to the circumstances, they become slaves to desires. They are not masters of their desires, and thus despite themselves, by their own desires they are led into straits and difficulties, they are led into trouble and anxiety.

Now comes the interesting part of the talk for each and all. Suppose, here is a man who wants to satisfy his animal passions ; he does not want to have anything to do with knowledge ; he wants to meddle in no way with spirituality, with religion, with morality, with name or fame. He wants to have nothing to do with these things ; all that he wants is to satisfy his animal desires, his sensuous appetites. This man dies. (This is an hypothetical case to illustrate the matter.) Now what kind of parents will he make for himself ? His desire does not require him to be born of learned parents, the kind of energy which is in him does not demand any rich parents for its congenial soil. It does not demand any educated or civilized parents. No, the Vedanta says that if this man is entirely made up of animal passions, he will get a most proper and befitting body in the form of hogs or dogs, because there he will inherit a body which is not tired of eating, which is not tired of gratifying animal desires, a body which is fit for making a fool of himself. He will get a body of that kind. In

order that his desires may be fulfilled, he must be born as a hog or dog. Thus is he the master of his own destiny, even if he is a dog or hog.

When the people of this world desire anything, they do not see what the consequences will be, they do no see to what they will be led, and afterwards when they receive the consequences of their desires, they begin to weep and cry and bewail their destiny, bewail their stars, they begin to weep and gnash their teeth. So even while you are desiring, you see what the consequences will be. It is you yourself that bring about this misery and nobody else.

Rama will tell you now the story of a poet in East India. He was a Mahomedan poet, a very good and clever man. He was living at the court of one of the native princes who was highly interested in him. One night the native prince kept him long in his company, and this poet amused the prince with all sorts of poems, witty stories, and most amusing tales. The prince went to bed very late on account of being amused by the witty poet to such a degree that he forgot all about his sleep. The queen asked the prince what was the cause of his unusual delay in retiring to his rooms. The prince replied, "Oh, we had a wonderful man with us this evening; he was so good, so witty and amusing." Then the queen enquired more about him, and her curiosity made the king expatiate upon the capability and attainments of the poet to such a degree that they had to sit until a late hour, so that it was near dawn when they

retired. Now the curiosity of the queen being excited to the highest pitch, she asked the prince to bring this witty poet before her some day. Well, the next day this witty poet was brought before the queen. You know in India the customs are quite different from those in the West. In India females live in separate apartments and do not mix much with males, with gentlemen. They live apart; especially Mahomedan women, not Hindus, wear heavy veils and do not let anybody see them excepting their husbands or those who are very pure and noble and pious. Well, this poet was brought by the king into the harem, as we call it, into the private apartments of the ladies. There he sang his poems and recited his stories; the ladies were highly amused. Then the poet gave out that he was blind, he was suffering from a disease of the eyes, but he was not blind in reality. Now the wicked intention of this poet was to be allowed to live in the private apartments of the ladies, so that they might not mistrust him, and the ladies thinking him to be blind might be free in their walks and talks, in going from room to room, and might not keep any veils on their countenances when passing by him. Now, believing him to be blind, the prince allowed him to remain in the apartments of the ladies. But you know, truth cannot be concealed.

"Truth crushed to earth shall rise again,
The eternal ears of God are hers."

It cannot be concealed, it will out one day. One day this poet asked one of the maid-servants to bring something to him. You know those people who become a little rich in India become very lazy. The sign of riches is looked upon to be laziness. You are a very noble man if you can do nothing yourself; if some body has to come and help you to get a seat in the carriage, you are a most noble man; if somebody else has to help you to dress yourself, then you are a most noble man; if somebody else has to come and help you even in your walks, then you are a most noble man. Thus dependence is the sign of honour. Independence and self-mastery are looked upon to be dependence and servility. When this poet got an honourable position in the house of the prince, he thought it beneath his dignity to leave his seat and bring a chair to where he wanted it. So he ordered one of the maid-servants to do it, but she replied harshly that she had no leisure, she could not spare the time. After that there appeared another servant, and he beckoned to her to come forward to him and asked her to move the chair, but she said that there was no chair in the room. He said, "Bring that basin of water to me." She said, "There is none in this room; I will go into the other room and bring it to you." He said, "Bring it, there is one in the room, do you not see it, there it is." In his anxiety to get the thing done, he forgot himself. That is what happens. This is how truth plays a joke with liars. You know Lady Macbeth perpetrated that deed, but she could not conceal it. The

truth made her mad and she confessed it to the Doctor of her own accord. That is what happens. This is the Law of Nature. When this poet said, "Here it is, do you not see it?" the maid at once, instead of doing that job for him, ran straight to the queen and divulged the secret, and said, "Lo! that man is not blind, he is a wicked man, he ought to be turned out of the house." He was turned out of the house, but about three days after he actually became blind. How is that? Why, the Law of Karma tells you that this man becomes blind by his own will. He is the master of his own destiny. Blindness is brought on himself by his own self, nobody else makes him blind; his own desires make him blind. Afterwards when blindness comes, he begins to weep and cry, to gnash his teeth and beat his breast.

There was a man carrying a heavy weight upon his shoulders; he was old, weak, and feverish, and lived in a hot country, India. He sat down under the shade of a tree and threw off his burden from his shoulders and rested awhile, and cried, "O Death, O Death, come, O Death! Relieve me, relieve me." The story says that the God of Death appeared to him on the spot. When he looked at him, he was astonished, he trembled. What is that hideous figure, that monstrous something? He asked the God of Death, "Who are you?" The God of Death said, "I am he whom you called; you have called me just now and I have come to satisfy your wish." Then the old man began to tremble and said, "I did not call you to put me to

death, I call you simply to help me to lift this burden and put it on my shoulders."

That is what people do. All your difficulties, all your troubles and what are called sorrows are brought about by your own self ; you are the master of your own destiny, but when the thing comes, you begin to cry and weep ; you invite Death and when Death comes, you begin to cry. But that cannot be. When once you bid the highest price in an auction, you will have to take the thing. When you make the horse run, the carriage follows the horse. So when once you desire, you will have to take the consequences. How is it that people usually die in their old age and very few die in their youth ? The Vedanta says when people become old, their bodies become diseased ; they are harassed by sickness and then they begin to desire death ; they begin to ask for relief and relief comes. Thus your death is brought about by your own self. Everybody is a suicide according to the Vedanta. Death comes the moment you wish it to come. How is it that people die in the prime of life ? You will not, perhaps, believe Rama at present, but if you make correct observations, you must concur with what Rama states just now. Rama has observed many people dying in the prime of life ; Rama entered into their private life, enquired into the whole matter, and came to know that these young men in their heart of hearts sought death, they were sick of their circumstances, and wanted to change the surroundings. That is always the

case. There is no time now to advance any concrete illustrations, but this is a fact.

There was a bright young man working as a Professor in one of the sectarian Colleges in India. In one of the public meetings he declared his life to be given to that cause, he dedicated himself to that cause. He worked there most zealously for a time and then his opinion changed, his thoughts expanded, his mind broadened, his views enlarged, and he could no longer work with these sectarians, and these sectarians could not sympathize with him in their heart of hearts, yet he had to pull on with them, because he had committed himself, because he had bound himself to their cause; there was no escape for this young man. His heart was in one place and his body was somewhere else, the heart and the body were disunited. This could not last. The man died; he could not change his circumstances by any other means than death; by death were the circumstances changed. Thus even death is not the bugaboo that it appears to be.

You are the master of your circumstances, you are the master of your destiny. How is it that people are made miserable? How is it that difficulties are brought about? By the conflict of desires. You have one kind of desire leading you to do one kind of act, and then you have other desires which lead you to do differently. Both desires are there. One desire wants to raise you to a certain position as a writer, a speaker, a professor, a lecturer, or a preacher, another kind of

desire comes and wants you to become a slave to the senses. Here are conflicting desires which cannot go together. What happens? Both must be fulfilled. While one is being fulfilled, the other suffers and you are in pain. While the other one is being fulfilled, the first one suffers and you are in pain. This is how people bring suffering on themselves. Even your suffering shows that you are the master of your own destiny. Rama will illustrate this by a very pretty story.

An Indian had two wives. You know the Hindus never believe in polygamy, but the Mahomedans do. It was a Mahomedan who had two wives. One of them used to live upstairs and the other downstairs. One day a thief broke into the house. He wanted to steal all the property, but the members of the house were wide awake, and the thief could not get an opportunity of stealing anything. Near dawn the members of the house saw the thief, and they caught him and took him before a magistrate. Nothing was stolen, yet the thief had broken into the house. That was a crime. The magistrate put some questions to the thief who at once admitted that he had broken into the house with the intention of stealing something. The magistrate was going to inflict some punishment upon him. The man said, "Sir, you may do whatever you please, you may throw me into a dungeon, you may cast me before dogs, you may burn my body, but do not inflict one punishment upon me." The magistrate being astonished asked, 'What is that'? The man

said, "Never make me the husband of two wives. Never inflict this punishment upon me." Why is that? Then the thief began to explain how he was caught, how he had no opportunity to steal anything. He said that all night long the master of the house had to stand upon the stairs because one wife was pulling him upstairs and the other was dragging him downstairs. The hair of his head was pulled out and the stockings on his feet were torn off; he was shivering with cold all night long, and thus it was that he had been caught, and had no opportunity of stealing anything.

So it is, all your sufferings come through your conflicting desires, and your desires are not in harmony, and you know a house divided against itself must fall. So examine your own hearts and minds and see if there is peace there. If you have singleness of aim and unity of purpose, you will have no trouble, you will have no suffering, but if there is conflict and discord, the house must be pulled down, you must suffer.

This is the cause of your suffering, and it is brought on by yourselves. You are the masters of your own destiny. A man has lower desires as well as higher. There is warfare between the two, but according to the universal law of Evolution, in this strife and struggle, the fittest must survive; the survival of the fittest is the plan of nature. Thus in harmony with this universal law of the survival of the fittest, in this warfare those desires carry the day which have the most strength in them. But whence does this strength come? Strength

comes from truth, and truth only. Those desires alone which have more of the truth in them, more of righteousness, justice, godliness or purity will carry the day. You will have to improve and progress at the bayonet's point. You cannot stagnate in sensuality all the time. You cannot stagnate in selfish greed and avarice. You will have to rise, slowly but most surely. Here is Happiness before you. Here is the Law of Karma holding out Happiness to each and all.

Why must desires be fulfilled? The Vedanta says your real nature, your real self is immortal; Rama is immortal God. Now all your desires, mind and body being only ripples and waves in the ocean of Truth, in the waters of Eternity, partake of the nature of the substance of which they are made up. The true God, Divinity or Self makes the world as His breath. The world is my breath. In the twinkling of thy eyes, I created the world. In the twinkling of your eyes, the world is created; (I am yourself). All these desires partake of the nature of the Divinity as well as of the little selfish ego. Now that phase of the desires which depends upon the Divinity or the Immortality within obliged all the desires to be fulfilled. Now those elements in the desires which rest upon Máyá cause a delay in the fulfilment of the desires. This delay in the fulfilment of your desires is caused by the Máyá element of your desires and the certainty of the fulfilment of your desires is due to the inherent godly nature of your desires. Well, you will say how are desires

godly? All desires are nothing else but Love, and Love is nothing but God. Is not Love God? All desires are of the same sort as Gravitation. What is Gravitation? Here is the Earth attracting the moon. Here is the Sun attracting the Earth. Here are the planets attracting each other—'universal love,' here is the law of affinity, one atom attracting the other. What is the force of cohesion in molecules? One molecule attracting another molecule. Attracting is desiring, from your stand-point. Why this attraction, this force, this cohesion, or chemical adhesion, gravitation? All this is desire. All your desires are godly. Thus the godly nature of your desires insists upon their fulfilment; but when you make them selfish or personal, their selfish character makes the desires partake of the nature of Máyá and thus they are delayed in fulfilment.

In order that your desires may be fulfilled smoothly and easily, and may be realized to your entire satisfaction, you have to lessen the Máyu nature of your desires, you have to bring into predominance the godly or unselfish nature of your desires, and they will bear fruition.

OM! OM!

We will read a poem and then stop.

Once realize that you are the master of your destiny and how happy you feel. When you are chanting OM and when you feel that you are the master of your own destiny, there is no longer any need for crying and weeping, and feeling miserable. You have made your

circumstances different. Realize your mastery, do not feel yourself to be a slave of your surroundings, realize this truth, feel this truth that you are the master of your own destiny and whatever be your circumstances, your surroundings, whether the body is put into jail, or is being carried away by a swift current, or crushed under the heels of somebody, remember "I am He," who is the master of the circumstances. I am not the body, I am He, the master of destiny." Your friends are made by you. It is your own desires that place around you those whom you call friends. It is your own wish that has placed around you those whom you call your foes. O foes, you are made by me, O friends, you are my creation. Realize that idea and feel that and how happy you become.

Oh, brimful is my cup of joy,
Fulfilled completely all desires ;
Sweet morning's zephyrs I employ ;
' Tis I in bloom their kiss admires,
The rainbow colours are my attires,
My errands run like lightning fires,
The smiles of rose, the pearls of dew,
The golden threads, so fresh, so new,
All sun's bright rays, embalmed in sweetness,
The silvery moon, delicious neatness.
The playful ripples, waving trees,
Entwining creepers, humming bees
Are my expression, my balmy breath,
My respiration is life and death.

What shall I do, or where remove ?
I fill all space, no room to move.
Shall I suspect or I desire ?
All time is me, all force my fire.
Can I be doubt or sorrow-stricken ?
No, I am verily all causation,
All time is now, all distance here,
All problems solved, solution clear.
All ill and good, all bitter and sweet
In those my throbbing pulse doth beat.
All lovers I am, all sweethearts I,
I am desires, emotions I.
No selfish aim, no tie, no bond,
To me do each and all respond,
Impersonal Lord, in foe and friend,
To me doth every object bend.

AFTER DEATH
OR
ALL RELIGIONS RECONCILED.

Delivered at the Golden Gate Hall on January 15, 1903.

THE IMMORTAL, THE OBJECT OF ALL RELIGIONS, IN THE FORM OF LADIES AND GENTLEMEN :—

So far the Lectures delivered in this Hall have been very hard. the subjects were abstruse. But to-night's discourse is comparatively easy.

A few years ago when Rama was in East India, a book by a Reverend Doctor, an American gentleman, a Professor in a University in East India, came into Rama's hands. The subject of this book was "After Death." By a very beautiful allegory it was shown that this world is like one station and the other world is like another station, beyond the bay, beyond the seas, and all those who have to go beyond this bay have to purchase tickets. Those who do not possess the right kind of tickets will be thrown overboard into the deep abyss. Those who have the right kind of tickets will be allowed to pass on to the destination. Tickets are of several kinds, first class, second class, third class, etc. Then there are some counterfeit tickets. They are white, black, yellow, green, etc., but the right kind of tickets which have to take you to the destination are red, besmeared

with the blood of Jesus, the Christ. Those alone who have such tickets, will be allowed to reach the destination successfully; others never, never. The white, black, yellow, and other kinds of tickets were the tickets of other religions, so to say, and the red tickets bore the blood of Christ; they were the Christian tickets. This was the subject of the book, and it was very beautifully brought out. The Reverend Doctor had lavished all his ingenuity and all his knowledge of English literature in writing that book.

Something like this is the belief, not only of Christians but of men of all other religions. Mahomedans say that after death, the ticket collector, the great Station Master, or examiner of accounts, is Mohammet, and those who do not bear the sign of Mohammet will be cast into hell. Other religions also have ideas of the same sort, and they say that all the dead, whether they died in America, Europe, Africa, Australia, or Asia, will be subjected to the disposal of a single man, let it be Christ, Mohammet, Buddha, Zoroaster, Krishna, or anybody; and this is the cause of all the strife and struggle between religions. This superstition, this dogmatic view, is the cause of most of the bloodshed in this world, the bloodshed that has been carried on in the name of religion.

The view of the Vedanta Philosophy on this subject is to be laid before you. The Vedanta reconciles all these religions, and tells them that each of them may be right without encroaching upon the rights of others. In order that you may be right, it is not necessary that you

should wrong your brethren. This is a vast subject, and in the short space of an hour or so, we can only dwell upon the most salient features of the subject as treated by the Vedanta Philosophy.

All progress in this world is in a line of beauty ; all the evolution and progress in the universe is in a rhythmic line ; all vibration in this world is harmonic ; we have rise and fall, ups and downs, in regular order. As Mathematics shows, for every maximum there must be a minimum ; maximum and minimum points alternate ; day and night we have rhythmic motion. When you have to move, you move one foot and then the other. The seasons of the year follow in regular succession, the same seasons over and over again ; periodic motion as it is called. We have periodic motion in this world ; every day you wake up and go to bed, you go to sleep and you rise. Just as sleep and wakefulness succeed each other in regular succession, similarly according to the Vedanta, life and death, death and life also succeed each other in regular order. In this whole universe, we had never an abrupt stoppage at any place. Time, does it ever stop ? No. Do you know where Time began ? Does Space ever stop anywhere ? No. There is no end. Do rivers ever stop ? You say they do. No, they do not. The rivers that enter the ocean rise up in the form of vapor, go back to the mountains, and again they flow to the sea, and from the sea go back to the mountains. Suppose here is a candle ; it burns away in an hour or so, wick and all. You say it dies ; no, it

does not. Chemistry shows that it does not die. It simply undergoes change. The carbon dioxide and water that are produced out of it appear again in vegetables. Nothing dies. All progress is in a circle, or rather spherical, in this world. See here, you are alive, you die. Will this state after death continue for ever ? You have no right to say that ; to make a statement of that kind is against the laws of nature. You begin to defy the most stringent laws which govern the world when you say that after death there is eternal damnation, and no more life ; you have no right to speak that way. If after a man is dead, God casts him to eternal damnation, then what a revengeful God He is. A man works for his three score and ten years and dies ; poor fellow, he did not have the opportunities of receiving the right kind of education, he did not get the right means to elevate himself, he was born of poor parents who could not impart to him education, who could take him to no Church, and he died. This man did not possess a ticket besmeared with the blood of Christ. Now this man is to be cast into hell for ever and ever. Oh, is that not a most revengeful God Who does that ? In the name of justice you have no right to make a statement of that kind. According to the Vedanta, when a man dies, he should not remain dead for ever. After every death there is life, and after every life there is death, and in reality death is a mere name. It is a big mistake when we make a great bugaboo of it ; there is nothing terrible or abominable in it, it is simply a change of state.

Well, so long as you are alive in this world, suppose for 70 or 80 years, you are enjoying a long, long wakeful state ; the life in this world is a long, continued wakeful state, and after life the so-called death is, according to the Vedanta, simply a proportionately long sleep. This death according to the Vedanta is a long sleep. Just as in every 24 hours, after enjoying some three or four hours of sleep, you get up again, so after enjoying the rest of death, you have to be born again into this world, you are reincarnated or re-born. Rebirth or reincarnation is like waking up again after enjoying a nap.

According to the Vedanta, after a man dies, he is not reincarnated on the spot, at once. When a seed falls from a tree, the seed does not spring up into a new tree all at once, it takes some time. When a man leaves one house, he does not immediately enter another ; it takes him some time. Similarly after a man is dead, he is not reincarnated immediately. He passes through an intermediate state which we call the state of 'death,' or the state of long sleep. Now what about this state ? What kind of state is this, the state between death and the second birth ? It is a state of sleep, and it has all the properties of sleep. You know that when a man goes to sleep, in his dreams he sees the same sort of things which he has seen in his wakeful state. That is the common rule. There are sometimes apparent exceptions to it, but usually a man in his dreams sees the same sort of things as he does in his wakeful state. The people who study in Universities

for Examinations will bear Rama out in this statement, that when their Examination is very near and they are preparing for it most laboriously, in their dreams they often see the same sort of things and they keep doing the same sort of work as kept them busy in the daytime. After they have gone through the Examination, and are expecting the results, and wish that they shall come out successful and head the list of successful Graduates, in those days when they are in a state of suspense, they keep dreaming about the result of the Examination. The people who love a particular subject or object, cannot but dream about it at night.

When Rama was a student preparing for the Bachelor of Arts Examination, a fellow-student used to live in the same room with him. This fellow-student was a very playful young man. He used to while away his time in singing, dancing, and playing. One day a gentleman asked this friend how many hours he used to devote to his studies. He smilingly said, "Full 18 hours." The friend said, "What does that mean? You waste four or five hours in my presence, before my eyes; I know that you sleep about 8 or 9 hours out of the 24; and that leaves you only 10 or 12 hours, and yet you say that you read for full 18 hours." The young man said, "You have not studied Mathematics. I can prove that I read for full 18 hours." The gentleman said, "Well, how is that?" The young man said, "I and this Rama live in the same room;

as a matter of fact I read for 12 hours and he reads for 24 hours, that makes up 36 ; strike the average ; 18 falls to his share and 18 to mine." The gentleman said, "Well, admit that you read for 12 hours, but I cannot admit that Rama reads for full 24 hours. How is that possible ? I know that Rama is a very hardworking student, I know he is preparing so many subjects, and he is not only doing the University work, he is doing four times as much work extra and preparing many other subjects, and doing all sorts of work, but still the laws of nature will not allow him to work for 24 hours." This fellow student began to explain. He said, "I can show you that when he is taking his dinner, he never allows his mind to idle away a single second ; I can show you that he always has with him a paper on which there is some scientific problem to reflect upon, some mathematical or philosophical subject, or some book or poem which he may commit to memory ; he may be writing a poem or doing some sort of work or other, he never wastes a moment when he is taking his meals. When he is in the toilet room, he is drawing, with a piece of chalk figures on the wall ; when he goes to sleep, he is working at some problem or other, he is always dreaming of the same subjects which occupy his mind during the day. Thus his 24 hours are devoted to study."

Well, there was some truth in his statement. The man who devotes full 18 hours of his time to study, in his dreams can do nothing else but the same kind

of work which he has been doing in the daytime. Sometimes people say that they see in their dreams such things as they never saw before. The Vedanta says, "No." Here comes a man; he says that he saw in his dream a monster. He had the head of a lion, the back of a camel, the tail of a serpent, the feet of a frog. He says that he never saw an animal of that kind before. The Vedanta tells him, 'Brother, you have seen a man, you have seen a serpent, you have seen a camel, you have seen a frog; and the tail of the serpent, the head of the lion, the back of the camel, and the feet of the frog you have united together in the dream and made a new object. So in reality everything that you see in your dream, this apparently new kind of monstrous animal, even this you have seen in your wakeful state.'

A man who has never been in Russia, and has never heard about it never finds himself in his dreams in St. Petersburg. Never, never. Does a philosopher in his dream do the work of a cobbler? Even if he lives next door to a cobbler and sees the cobbler frequently in his dreams he never finds himself engaged in that work of cobbling or mending shoes.

This being the case, in your long sleep of death, what should you expect; the period between the death and the next birth, the period of long sleep, how is that to pass? The Vedanta says this will pass in your hells or heavens, this will pass in your paradises or in your purgatories. What are these paradises, these

hells and heavens? These are the dreamlands which pass between one death and the next birth. Here is a man, a true Christian, who has been living a most pious and devout life, who has been attending Church every Sunday, who has been offering his prayers every evening. He has been invoking the grace of God at every meal that he has taken, and has been keeping the Cross of Christ on his breast all his life, he has been meditating upon Christ all the while that he was awake, from his birth until his death; he was all the while living, moving, and having his being in the holy presence of Jesus the Christ. This man has devoted his wakeful state of 80 or 90 years to the love of Christ, he has devoted all his thought to Christ, he has been expecting after death to find himself seated on the right hand side of Jesus the Christ, and he has been dreaming and thinking all his life about the angels, seraphims, and cherubims that will greet him after death. According to the Vedanta, a devout Christian of this kind will find himself after death on the right hand side of Jesus the Christ. Verily, verily after death, during that long, long sleep, between this death and the next birth, he will find himself surrounded by the cherubims, the seraphims, and the angels who are singing hallelujas all the while. There is no reason why he should not find himself in their midst. The Vedanta says, 'O Christians, if you are devout, if you are really in earnest and faithful, you will get the promises in your books fulfilled. But find no fault with the Mahomedans

and Hindus. (These Mahomedans are very earnest, most zealous, and you might even say, sometimes bigoted fanatics.) But a Mahomedan is a true Mahomedan, if he has been devoting all his wakeful state of 70 or 80 years of his life in the same way as prescribed by Mohammet, and has been thinking of and looking up to him and been offering prayers five times a day in the name of Mahomet and if he was always ready to lay down his life for Mahomet. Then what will become of a Mahomedan of this kind, the dream of whose life has been to serve the cause of Mohammedanism, to make the name of Mohamet resound from one end of the world to the other ? Nothing will happen to him which is contrary to the Laws of Nature. The Law of Nature is that what we are dreaming in our wakeful state, the same we shall dream when we go to sleep. He has been dreaming of Mohammet, of the Paradise, of beautiful gardens and damsels ; the rivers of wine that are promised by their Prophet after death ; he has been dreaming of magnificent palaces and objects of luxury in heaven, after death. The Vedanta says there is not a law or force in nature, which can prevent his enjoying the kind of heaven about which he was dreaming. He must see a heaven of the same sort, he must find himself in a paradise of the kind promised by his Prophet.

But the Vedanta says, " O Mahomedans, you have no right to place all the people in this world, after death, at the disposal of your own prophet, at the mercy of one

Mahomed only. Let Christians enjoy their thoughts; make them free, do not want to subject all these, whether they die in Europe, America, East India, Japan, or China, to the mercy of Mohammet. You have no right to say if they believe in Mohammet, it is right; otherwise they are damned. For that is cruel. If you are a follower of Mohammet, you will have a heaven of the kind which you desire, and so with all religions. If you are true to your dogmas or creed, after death you will have a heaven of the same sort as you are expecting. In reality, hell or heaven after death is dependent upon yourselves. You make the heaven after death and you make the hell after death. In reality the heaven and hell are simply your dreams, nothing more, dreams which appear to you to be real at that time. You know dreams appear to be real when we are dreaming. So these hells or heavens will appear to you to be real after death, but as a matter of fact, in reality, are nothing more than dreams.

One thing more might be said. People say that if the promises held out to us by our Scriptures, are to be true after death, we shall have Eternal Happiness. Our Scriptures hold out the promise either of eternal happiness or of eternal damnation after death. What about that? The Vedanta says, what is Eternity? You know Eternity is something pertaining to time, infinite time. You know that the time of the wakeful state is different from that of the dreamland. In your wakeful state time is of one kind and in your dreamstate

time is of another kind. In your dreamstate, sometimes an object appears before you which you look upon as being of 5,000 years' standing. Suppose in your dreams you see a mountain ; that mountain has been posited by you on the spot, instantaneously, from the standpoint of the wakeful state, but from the standpoint of the dreaming state, it was posited 5,000 years ago. The Vedanta says that in your dreams, you find yourself in your paradise from eternity ; you will live in heaven or hell from eternity, from the standpoint of the dreaming subject, but not from that of the wakeful subject.

It is true that you will find the promises held out to you by the Bible to be right, because in that state you will think that you have been living in that state for ever and ever. It will be eternal to you. That which is eternal from the standpoint of the dreaming self is nothing from the standpoint of the wakeful self.

This gives you some idea of how the Vedanta reconciles different religions after death.

But what about Transmigration ? What about the people who are called *Mukta Purushas*, or liberated souls ? The Vedanta says that it is not everybody who after death has to undergo these stages of heaven and hell, or who is reborn after death. It is not everybody. There are what are called liberated souls. Who are they ? These are not to be subjected to reincarnation ; they are free ; these are not to find themselves imprisoned in hells or heavens ; all hells

or heavens are in them ; all the worlds are in them. A few words must be spoken about these.

In your dreams you have two sorts of phenomena, the subject and the object. All these rivers, mountains, hills, by which you find yourself hemmed in are the object ; this dreaming self which finds itself hemmed in, this traveller, this pilgrim, is the subject. In your dreams you know there are many things. One of them is what you call 'myself,' and the other things are what you call the objects, different from me. This which you call 'myself' is the subject, and the other things which you call "not self" are the object ; usually in your dreams there is this division, the subject and the object. The Vedanta says that the subject as well as the object are your creation, the creation of the real Self, the creation of the wakeful Self. Dr. Johnson, the lexicographer who, you know, was called the Prince of talkers, could not suffer himself to be defeated in argument, he would always have the last word on his side. Somebody said about him that if his pistol missed fire, he knocked you down with the butt end of it. He must always have the victory on his side, and if anybody ever got the better of him in an argument, he would move heaven and earth to avenge himself. He dreamed once that Edmund Burke, the orator, had defeated him in an argument. For a man of Johnson's nature, this dream was like a nightmare ; it startled him, it woke him up, he was in a state of restlessness, and did not know how to get to sleep again. You know the property of mind is that it always

seeks rest and wants peace. When it is disturbed, it hankers after rest, the reason being that real peace is its home, it must seek its home. He must seek peace somehow or other. He consoled himself with this thought: If I go to Edmund Burke and say, "Burke, Burke, by what argument did you defeat me in my dream," Burke will not be able to reproduce the argument. I know the strong arguments he advanced when I was asleep and I know the weak arguments which brought about my defeat. I know both, I know the victorious as well as the defeated side; but Edmund Burke does not know anything about it. Thus it is my own brain that furnished the arguments on both sides, it is I myself that appeared as Edmund Burke on one side and as the defeated Johnson on the other.

So the Vedanta tells you that in your dreams, it is you yourself that appear as the object on one side and as the subject on the other side. It is you yourself, it is the real Self in you that appears as mountains, rivers, forests, as birds, beasts and animals on one side and as the bewildered pilgrim on the other. You are the subject and you are the object.

So, according to the Vedanta, in your long sleep of death, you are hell and heaven, and you are the man who is enjoying heaven or suffering in hell. Realize that and you become free.

There was a woman who possessed this knowledge of the Vedanta. She was going through the streets with fire in one hand and cool water in the other. People

came up to her and asked, "What do you mean by carrying cool water in one hand and fire in the other ?" The man who put this question was a great Missionary. She said, "With this fire I am going to set your paradise and heaven on fire, and with this water I am going to cool down your hell." To a man who possess s this knowledge that he himself is hell or he himself is heaven, to him your heaven and hell lose all their attractions and fears. He stands above them. What about this world of yours, what about this wakeful state which you enjoy so much ? The Vedanta proves that even this solid seeming world, this rigid, stern world, is unreal, not different from your dreams. There is a difference only of degree and not of kind. Your wakeful world is also a dream, a solidified dream, and in this solid seeming world of yours, the Vedanta says that the object as well as the subject are the creation of your real Self and nothing more. It is your real Atma that becomes cities, towns, rivers, and mountains on the one side, and the forlorn traveller, a pilgrim in this world on the other side. The same that appears as the subject is the object, and the same that appears as the object is the subject, even in your wakeful state.

Death means only the subsiding of the subject and not of the object. You are dreaming. Suppose in your dreaming state, you find yourself in Berkeley, but in reality you are asleep in San Francisco. There in your dream, what was Berkeley and what were all the scenes connected with it ? They were the object

and you that were in Berkeley were the subject. Now you know that sometimes we have double sleep, sometimes we sleep in sleep, just as we have compound interest, and so here is dream in dream or double dream. If you go to sleep in Berkeley, then this is an example of double sleep. What happens? You wake up again. Sometimes in dreams we fall asleep at one place and get up again in one continuous dream, so here you were lying down and in the dream you find yourself in Berkeley. Berkeley was the object and you were the subject. The subject fell asleep, the object Berkeley remained the same, the subject subsided and got up again. You found yourself again in Berkeley but your sleep continued just the same; from Berkeley you went to Los Angeles. In Los Angeles you put up at the house of one of your dear friends and went to sleep again. There Los Angeles, the house of your friend, etc., were the object and you were the subject; there the subject subsides or goes to sleep and gets up again. After enjoying a nap in Los Angeles, you go up to the Lick Observatory. There at the Lick Observatory you enjoy a nap; the Lick Observatory was the object and you were the subject. The subject subsides for a time and gets up again. From the Lick Observatory you go to some summer resort, and while there, some one of your family comes and wakes you up. Here you were the summer resort as well as the man who was enjoying the summer resort. When you wake up, the subject as well as the object go away, both

of them disappear; the subject as well as the object both disappear, but when you were dreaming, the subject alone subsided and the object remained; you were not really awake.

Now for the application of this illustration. According to the Vedanta, this universe, this wide world, is also a dream. In this dream of a wide world, all time, space, and causation, all this universe which you see outside is the object, and what you call "my body," my little self, is also the object. When an ordinary man dies, what happens? The long dream of Máyá or Ignorance is not destroyed, but remains just the same. He dies. Death simply means the subsiding of the subject, the object remaining the same, unaltered; so when a man dies here, he wakes up again in the next birth. He finds the same world around him as he loved when he died; suppose in the second birth he lives for a period of 80 or 90 years, and then dies again. Then again we see that in the second birth which was like Berkeley or Los Angeles, the object remained the same and the subject only subsided for a while; the result is that after a time he is reborn. In the third life he lives for a period of 70 or 80 years, then again he dies. The object which was like the Lick Observatory, remains the same, the subject subsides and makes its appearance again. In this way it is birth and death, birth and death, which will continue until the subject and object subside together. So long as the world appears to you to be different from you,

you are an imprisoned personality in this world, you will always remain bound to this wheel of transmigration, birth and death; it will go on revolving around you and crushing you down, bringing you up and taking you down. You will never find any rest or peace.

Now the Vedanta says. He who escapes, finds the subject as well as the object in himself. When we wake up like Dr. Johnson to the realization that we are the subject and the object of the dream, we are free. The world is my body and he who can say the whole universe is my body is free from transmigration. Where can he go? Where can he come? There is no space which is not already filled with him; he is the infinite one. Where will he go? Where will he come? The universe is in him; he is the Lord of lords, free from transmigration. The one desire which is sucked in with the mother's milk by every child in East India, is to get himself to such a realization that he may no longer remain subject to transmigration, that he may escape, and in God-consciousness find perfect happiness and full bliss.

In Milton's life there is a very beautiful story told about a lady who was his wife. In her dream she saw her husband, and her heart was leaping in her bosom for him. She embraced him and said, "My lord, I am wholly yours." Just at that moment she woke up and found that a dog that had been sleeping in the same bed with her had been pressing its body to her; that dog leaped out of the bed to the floor, and in

reality it was the pressure of the dog that appeared to her in her dream to be her lord. Had the dog pressed its body more and more, she would have felt a mighty Himalaya on her breast. And the Vedanta says, so long as the dog of ignorance, the dog of Máyá remains pressing you down, your dreams are continually changing from good to bad, and from bad to good, sometimes a husband and sometimes a mighty Himalaya presses on you. You will be always like a pendulum oscillating between a tear and a smile; the world will weigh heavily upon your heart, there will be no rest for you. The Vedanta says, "Get rid of this dog of ignorance, make yourself God Almighty, make yourself that, realize that and you are free."

In thousand forms must thou attend surprise,
Yet all beloved one, straight know I thee,
Thou mayest with magic veil thy face, etc.

. . . . .

. . . . .

. . . . .

REPLIES TO CLASS QUESTIONS.

Golden Gate Hall, Sunday, January 25, 1903.

THE IMMORTAL IN THE CHANGEABLE FORMS OF LADIES AND GENTLEMEN :—

Ques.— Why do young children die ?

We have no time to deal with these questions in detail, but will simply allude to the answer.

Ans.— Here is a book written by some body. In this book there are many English passages, and besides that, there are sometimes Sanskrit verses or passages quoted, and you know, to write Sanskrit we require a different kind of pen from what we write English with. So when an author writes English, he uses one kind of pen and he has to change his pen when he writes Sanskrit, and so on. Similarly so long as you are living in this one worldly body, you make use of this body of yours as you make use of a pen. You control or possess this body so long as it serves your purpose. When the body grows old, and becomes diseased so that it can serve your purpose no longer, you throw it aside ; you take on another body, just as when your clothes become old, you change those old clothes and get others. Now there is nothing so terrible about it, it is quite natural.

Why do children die ? Here is one man who has

different kinds of desires; there comes a time when those desires of a particular kind are changed and become desires of another or different kind. For instance, a man lives in some city in America for a long time; he reads such literature, pursues such studies that his inner desires and propensities are altered. Suppose, in his heart of hearts, he becomes an Orientalist, a Hindu. He goes on with his American business for some time until all his inner emotions and desires become entirely estranged from his outer desires. He no longer belongs to America; he belongs to India and must be born in India. At the same time he has a strong desire to live in the company of a rich man for whom he had a fancy. This desire which he had in him of being connected with, say, the Mayor of San Francisco or some other great man, was not so intense as the desire to be born in India. Now this first desire must be fulfilled, and also the second desire. How is it to be decided? The circumstances are such as will not allow him to be connected with the man for whom he has this great love, and so he dies and is born again as the son of Mayor so and so, or as the son of some great man who attracted him; he is connected with this man who attracted him until this term of residence or connection with this beloved man has expired and he must now be born in India, in order that the other stored-up desires may be realized. That is why children die.

The desire to be connected with this one as the

father or mother, is like the one Sanskrit line in a big book written in English characters. So children who die young are like lines of reference written in books which are not entirely written in a foreign language.

Ques.— Please give the line of demarcation between virtue and vice.

Ans.— Here is a ladder. If you go up the ladder, that is virtue, and if you go down the ladder, then that is vice.

In Mathematics, we come across different co-ordinate axioms. There is no position of an axiom designated as positive or negative by itself. Positive and negative are relative terms.

Similarly according to the Vedanta, virtue and vice are relative terms. There is no point where you can say, here vice stops and virtue begins.

Here is a line whose vertex is X in Mathematics. The motion of a point is called positive if in one direction, and negative if in another or opposite direction; but the same position of the point may be called positive from the stand-point of the negative or negative from the stand-point of the positive or other side. Similarly if you are making your way onward and upward, if you are approaching nearer the truth by a particular kind of action, then that becomes a virtue. If by some particular kind of action, you are led astray from the truth, then that action is poison to you. If by marriage relation, you are approaching nearer the Universal Love, the Universal Light which permeates

the world, then marriage ties are good for you ; if by marriage relation, you are not approaching nearer the Universal Love and Light, Oh, then they are poison to you, they are sinful, then marriage ties are a curse to you.

According to the Vedanta, everybody has to pass through these animal desires. This is the doctrine of Karma. All people are evolving, progressing on lines of Evolution, going onward and onward.

There are some people who have recently come from the animal body, and stepped into a human body, and they must necessarily have animal desires predominant. They have recently left the bodies of wolves, tigers, dogs, hogs, &c., and must have more of those desires in them. By the Law of Inertia, everybody remains in uniform motion in a straight line so long.

If the Law of Inertia be taken away from this world, the world will be in a state of chaos ; if the Law of Inertia be taken away, those people who have come up from animals, must have that animal nature. We should not blame these people any more than we should hate the flowing rivers. We have no right to look down upon them as sinners. We have no right to hate those people whom we call vicious or jealous. We have the right to love these so-called sinners. Jesus says, " Love the sinner." This is what the Vedanta shows that there is no earthly reason for them to be hated. It is natural for them to be sinners.

What is there for these people to aim at by

themselves? They must advance. The Law of Inertia is not the only law which governs this world. If they are alive, they must overcome that Inertia.

All force is marked by the change it brings about in the original Inertia. If the original line of motion is not changed, there is no force, no life there. Now if these people wished to be called living, they must manifest that living force, must extricate themselves, must change the force in them, and by this changing force or spiritual force, they are to change their natural tendency through and through. Here comes the word 'natural.' It ought to be explained in as much as this word 'natural' is the cause of misleading thousands, nay, millions of people: under the word 'natural,' all sorts of vices and miseries are entertained and encouraged.

Some people think 'natural' means all the animal passions and desires which come up in the mind; they say, "Let us loose the horses of our passions; let us give up the reins which keep our true character under control; let us be free." But by this freedom is meant nothing else but worldly, animal life.

Here is a toy-car, running at full speed. Withdraw the pulling force, and the car runs on by itself for a distance. Why? Because it is natural for the car to run that way, because the force or its velocity wanted it to go on and on. It is natural; in other words, natural means Inertia, and Inertia wanted the car to run that way. When a stone is projected into the air, it is natural for it to move on and on because of Inertia.

There is a child's top turning round and round through its speed or velocity, it is natural for it to turn round and round.

Similarly you have been running in a particular direction when in the bodies of animals. While in the bodies of animals, people ran in the direction of gratifying the animal passions, it was natural. Then it was naturally imparted to you and at the same time these acts were quite becoming for you, because by those acts and desires you were elevated, those acts and desires were virtues to you, through them you rose, you gained the required knowledge.

Never call a dog sinful because he does doggish things, nor a hog sinful because he does hoggish things.

When you came into man's body, it was natural for you to go on having animal desires in the way to which you were habituated while in the bodies of animals. Here is a human body. These acts are brought about naturally, and are due to Inertia in you; they are due to past natural actions while in the animal bodies. Thus the word 'natural' means nothing else but Inertia. But Inertia is not a thing which shows or reveals to you your true nature. It reveals the dead elements in you; it does not reveal the Divinity.

Man is a real man when he conquers and vanquishes this Inertia, when he rises above it. These animal desires and passions are quite natural for animals and also for some kind of men who have recently stepped into man's body. They may be free to pursue these desires, but

after a certain period, they must leave them, must rise above them, and get beyond them.

Just hear a story which will not be out of place. In East India there was a saint Tulsi Das by name, an ancestor of Rama's, who was very fond of his wife; he loved his wife as no other man ever loved before. At one time it happened that his wife had to go to her father's house which was located in another village, some seven or eight miles distant from the village in which the saint lived. The saint could not bear the separation and so he left his house and went in search of her. It was about eleven o'clock at night when he learnt of her departure, and in his desperation he ran from his own house like a mad man. A river separated the two villages and at that time of night, it was very difficult to cross owing to the very rapid current of the river, and besides, there was nobody available at that hour. On the bank of the river he found a rotten corpse, and through his mad love, through his desperation to reach his wife he clasped the corpse tightly and swam across the river, safely reaching the other side. He ran on and on and when he reached the house where his wife was, he found all the doors closed, he could not gain entrance, nor could he arouse any of the servants or inmates, for they were all sleeping in some of the innermost rooms. Now what was he to do? You know they say if a river is in the way, love crosses it; if mountains are in the way, love climbs them. So on the wings of love he had to reach his

wife. While puzzling his brain, he found something dangling from the house and he thought it was a rope; he thought his wife loved him so dearly that she had hung this rope from the house for him to climb up. He was overjoyed. Now this rope was not a rope but a long snake. He caught hold of the snake and it did not bite him, and by that means he climbed to the upper story of the house and gained entrance to the room in which his wife was lying. She got up astonished, and exclaimed, "How did you get here, it is very strange?" He shed tears of joy and said, "It was you yourself, O blessed one, who made my passage here so easy. Did you not place a kind of canoe by the river for me to cross over, and did you not hang that rope on the wall for me to climb up?" He was crazy, love had made him mad. The wife began to shed tears of pity and joy. She was a learned woman, a goddess of Divine wisdom, and she then said, "O Divine One! sweet one! had you only entertained the same intense love for the Reality, the Divinity which keeps up and supports and is embodied in this apparent self, this body of mine, you would have been God; you would have been the greatest prophet in the world. You would have been the greatest sage on the earth, you would have been the worshipped Lord of the whole universe."

When the wife was teaching the idea of the Divinity to him, and was teaching him that she was one with the Divinity, she said, "O dear husband, do you love this body of mine; this body is only transitory; it

left your house and came to this house. In the same way this body may leave this earth to-day or to-morrow ; this body may become sick to-day and all its beauty be gone in a second. Now see, what is it that gives bloom to my cheeks, what is it that lends lustre to my eyes, what is it that lends glory to my person, what is it that shines through my eyes, what is it that gives this golden colour to my hair, what is it that lends life and light and activity to my senses and my body ? See, that which has fascinated you is not this skin, not this body of mine. Mark please, see please, what is it ? It is the true Self, the Atma which charms and fascinates and bewitches you. It is the Divinity in me and nothing else ; it is God, nothing else ; it is that Divinity, that God within me, nothing else. Feel that Divinity, see that Divinity everywhere. Is not that same Divinity, God, present in the stars, does it not look you in the face, in the moon ?"

This saint rose above sensuality, above carnal desires, and worldly attachments. This saint, as he was originally extraordinarily in love with one wife, realized that Beloved one, that Divinity everywhere in the world ; so much so that this saint, a lover of God, this holy man drunk in Divinity, this pious man while one day walking through the woods approached a man who held a hatchet in his hand, and was about to cut down a beautiful cypress tree. When the blows of the hatchet fell upon the roots of the beautiful cypress tree, the saint was about to faint away. He ran up to the man and

cried, "These blows of yours hurt me, they are piercing my bosom; please refrain from doing this." "How is that, saint," ? asked the man. The saint said, "O sir, this cypress, this beautiful tree is my beloved one; in it I see my true Divinity, in it I see God."

Now, God became his bride, his husband, his child, his mother, his sister, and everything to him. All his energy, all his love was thrown at the feet of the Divinity, was given to the Divinity, the Truth, and thus the saint said to the man, "I see my beloved one there, I cannot bear blows on my beloved Divinity."

One day a man was about to kill a stag or deer, and the holy saint saw him. He came up and threw his body at the feet of the man who was about to kill the stag. "How is this, saint?" asked the man. He exclaimed, "O, please spare the deer, behold my beloved one looking out through those beautiful eyes. Oh! kill this body of mine, sacrifice this body in the name of Divinity, in the name of God, sacrifice my body, I perish not, but spare, O, spare the beloved one."

All the attractiveness you see in this world is nothing else but the true Divinity, the same which appears to you in the body of a beloved one, puts on a different dress in trees, in mountains and hills. Realize this, for this is how you can rise above all worldly passions and desires. This is the way to make spiritual use of worldly desires and to make use of them for their own sake. You are making spiritual wrecks of yourselves, you are becoming sinners. But if you raise

these worldly desires by using them properly, you can make these same acts virtuous.

Ques.— The theory of Evolution being that we rise from the Imperfect to the Perfect, does it prove transmigration ?

Ans.— As to that, it may be said that this sort of transmigration extends from the beginning and is not retrograde, even if a man becomes a dog to-morrow. Yesterday's example of a man making himself a hog is a hypothetical case ; only one side was taken up, but when treating of a great question, we should take up both sides.

In teaching Dynamics to students, we take the law of Action and Re-action *per se*, by itself, as if other laws were for the time inactive ; afterwards in our further teaching, we have to take up all those laws. So last night only one phase was taken up for lack of time. In dealing with this question the other side must be dwelt on.

A man may try to-day to fall back, nay, may do his best to live the life of a lower animal. He may try to push out of his mind all higher or finer feelings, and if he really succeeds in making a monkey of himself, and in making his desires nothing but animal desires, then of course he will be born a monkey in the next incarnation. But man cannot do that, for there are other forces which prevent him. Now what are those forces ? What are called sorrow, trouble and suffering, are the guaranteed agencies against any falling back.

These forces will not allow you to fall back ; thus progress is secured. Life of Evolution is progress, and progress must be made, and thus constant struggle and continuous warfare are necessary.

Similarly the Vedanta says the struggle going on in your bodies, all these tribulations, anguish, pain, suffering, sorrow, anxiety, trouble, chafing, worrying, which infest your hearts, and make fearful warfare in your mind, make you progress. Through these forces you must go onward, we are assured, and it was shown yesterday that warfare is brought on by a conflict of desires fighting against each other.

Certain circumstances may be pleasure for one man and trouble for another. For instance, if a man drawing $1000 per month be reduced to a monthly salary or income of $ 500, then that $ 500 is a source of anguish and trouble. If, on the other hand, a man drawing $ 100 per month gets a position which carries with it $ 500 monthly, then that position becomes to him a heaven ; it is a source of happiness, joy and peace. Similarly no position by itself can be said to be either good or bad. All positions by themselves are indefinite, as no acts by themselves are sinful or virtuous. All depends upon your relation to outside environments and circumstances. If this state is one of advance, you are happy ; if it is not a state of advance, then sorrow and pain are yours. So these desires being of different kinds are desires which bring about your progress, and are not due to or brought over from past

incarnations ; they are the desires which want you to overcome this Inertia. If Inertia be enforced and spiritual force be weakened, then you suffer. This suffering, this pain is a kind of spiritual reminder, it sets you right,as it were and reminds you of your higher nature, and thus cures your spiritual disease. Pain and suffering are blessings of this world ; if there were no pain or suffering, there would be no progress. Thus the Vedanta says that through this law of suffering, there is no fear of your falling. Think not that you will ever be dragged down, that you will ever fall back.

If you see somebody far ahead of yourself, be not jealous, for you will be there yourself some day ; and if you see somebody far below yourself, do not look down upon him, for he will some day be where you are now. Some people are to-day where you were ten births back, and some people are to-day where you will be ten births hence. Thus you must have universal love for all, looking down upon nobody. Envy not these who are so high above you, for you will be there in due time. Thus the Vedanta sets matters right through fair understanding.

Ques. — If through the law of pain we are compelled to advance, is there any truth in the Law of Heredity ? Children suffer from diseases peculiar to their parents ; how are we to harmonize this ?

Ans. — You know it was said yesterday that we are the makers of our own parents. Here is a man who has a particular kind of disease. We will suppose

the disease is bad as people call it, although in reality the word bad is indefinite — for everything is God — but here is a man whose disease has been along the line of sensuality, along the line of animal passions, cravings and hungerings. Now this man will select after death a particular soil and environment, such as will fulfil these desires. In other words, these desires will have appeared before their fruit.

By the law of Spiritual Affinity, he is drawn to such persons, he is born to them, he is now to enter such a body as will enable him to gratify his particular desires. So he comes to such people. Now the Law of Heredity remains true, in as much as it gives him a particular kind of physical instinct, by which he is to carry out his own desires. Thus for instance, he says, "I have the idea of publishing a book." Now, if the man wants to publish a book, he must go to a printing firm, they furnish the machinery and the material, etc., they do the work for him. The law of Heredity is like the printing firm, they give one's desires ready material. Suppose, a man desires to commit murder, and the manufacturer of the dagger gives the intended murderer the dagger, and he stabs the enemy. Now the fault does not lie with the manufacturer of the dagger, but on the shoulders of the man who did the stabbing.

The parents have given us this body, because we demanded it, and we got the body we demanded, even if it was diseased. Now the question arises. If the man had to get a body in order to fulfil his desires,

he ought not to get a body which is diseased. Well, now you know these desires must be fulfilled and at the same time we must give them up ; this is the law. Man is master of his own destiny. It is a matter of choice with you whether you give up your lower desires and take up the higher or not. This pain and suffering are not to take away your freedom, but to increase it. On account of pain and suffering, consciously or unconsciously, we become more wary, more cautious, and thus, of our own free will we give up the lower desires and take up the higher. Thus pain and suffering do not master us but give us freedom.

Here is a man with lower desires in predominance. These carnal desires had to be fulfilled, at the same time they must be given up ; that is the law. Because this authority in you asked for the gratification of these desires, they must be satisfied, and at the same time, as these desires are being gratified, there come pain, sorrow and suffering ; this pain and suffering will free you of that weakness. This is the result of his hating his surroundings which at the same time he has to endure.

Q.— I understand the explanation with regard to lower desires and diseases generally considered hereditary ; but take for instance the disease called Consumption. I don't see where desire comes in unless that disease is a result of our appetite.

A.— Usually the words higher and lower, virtue and sin do not explain the whole matter. What are looked upon as good or bad by people in general, are

not so according to the Vedanta.

According to the Vedanta over-eating and eating that kind of food which causes indigestion or depression is the root of all sins. Most sins owe their origin to a little flaw here, through indigestion you lose your temper and become liable to all sorts of sins. According to the Vedanta, anything that retards or checks your supreme happiness or Divine cheerfulness is sin. Thus most of your sins owe their origin specially to your food. Other religionists do not emphasise this point as forcibly as Rama does, but this is a fact. Rama can tell you this not only from his own experience but from the experience of dear friends that if our stomach is at ease, or if we are in good health, we can control our temper, master our passions, control and master our desires.

Here is an ideally virtuous man to-day who has overcome thousands of temptations, has mastered his passions. Take this man who is to-day of such sterling character and people might well say, judging by his present conduct, "Oh ! he is a Christ." But look at him to-morrow, this same man is liable to be subject to the worst kinds of passion.

People want to jump at conclusions. They want to write "Saint" on the forehead of one man, and "Criminal" on the forehead of another ; while in fact the one who was a saint yesterday is liable to be a criminal to-morrow and *vice versa*.

In Charles Dickens' novel, *A Tale Of Two Cities*,

the character of Sidney Carlton is depicted as one of the worst characters, but his death is so heroic, so noble, that it blots out all his criminal and sinful nature. The Russian Count Tolstoi has written a novel portraying the character of a lady. All along she is described as a most criminally passionate sort of woman, but her end is so touching that we change our opinion.

Lord Byron was hooted in England, and was not even allowed to pass through the streets. The people loathed his presence, but the last scenes of his life were so noble and heroic that the English people began loving him. But it is not always that we end life nobly.

When Lord Bacon made his first speech in the House of Lords, people were wonder-struck and the Press wrote, "He awoke one morning and found himself famous." The same Lord Bacon lived to become obnoxious in the eyes of the people.

Sir Walter Scott in the first part of his life was not considered as fine a poet as Lord Byron. He did not make his mark as Poet Laureate, but towards the close of his life, his work was so splendid that he was called the Prince of novelists.

So Rama tells you, "Believe always in the spiritual powers, in the infinite capacity of those with whom you come in contact. Give up judging, never form any particular opinion, never condemn."

Here comes before you a criminal. Do not regard him with any prejudice, hatred, or enmity in your heart. Approach him with the thought of the one potential,

infinite power of spirit. Forget not that the same felon of to-day may turn out to be a great hero or a great saint. Character is not stereotyped. Believe only in the Infinite possibilities and capacities of the soul.

Whoever comes to you receive him as God, and at the same time do not look down upon yourself. If you are in jail to-day, you may be glorified to-morrow.

In the Old Testament, the Samson spoken of there, who brought about the disgrace of his nation could undo his past, could every moment undo the past disgrace. The Vedanta asks you to believe in Real Spirituality, the Real Divinity, the God in you. Believe in that, and never accept outside verdicts. They are nothing, for we can undo them ; we can rise above them.

Wherever this spirituality is, all things are, and this spirituality can come anywhere.

Religions misunderstand the morality of the world. They do not strike at the root of all evil. The man who has resisted all temptation to-day, may to-morrow become a murderer, an outcast. This is explained from the stand-point of both Karma and body.

On the material plane, the explanation of this difference in our character is that when your body is in good health, when your stomach is healthy, then your character is alright, and you can withstand temptation. To-morrow you may have some disease, some malady ; your stomach is not alright, and then anything can ruffle, bewilder or disturb you. This is a fact.

It is strange that Religionists think it beneath their

dignity to take up the subject.

Be careful about the food you eat and you will cure your malady.

Overloading the stomach, the use of improper food, is the root of all sin. One who has propensities of this kind is as great a sinner as one who commits any or all of the other seven sins, in the eyes of the Vedanta. The love of the stomach brings us to just such bodies, such parents, as have been spoken of and through suffering we are brought to Divine Truth.

Q.—How is it explained that in a family, say, of six children, there is born a saint, a sinner, a healthy or sickly child, etc.? How is it that they are all different?

A.—This is how individual births differ. There is one thing in common always. One person is working in a printing firm, another is working for a polishing firm, another in an oil factory, another in a cloth mill, and so on. All these people are following different lines, but they have one thing in common. They all buy cloth from the same shop. So if we have differences in one respect, it does not follow that we should have no points in common.

In all these children one desire is common, the attachment to their parents. That they have all in common. They were all attached to that home, or to those surroundings, but their other desires were different. So it is that one comes into this world by one road, another comes by another road, but all meet at the same crossing.

Q.—Do we perfect ourselves in the Spirit world when we lay off this body ?

A.—According to the Vedanta we perfect ourselves in future births. It is the future births, the future lives in which we perfect ourselves. The Spirit worlds will be to us just as dreams are to us every twenty-four hours.

Q.—Can we assist those who have departed spiritually ?

A.—Yes, you can. You can assist them by keeping their pictures, or keeping their images before you mentally and then thinking, realizing and feeling that they are Divinity. Just think good thoughts for them, have the best feelings for them, and you can help them and you will help yourself also.

Q.—Do they ever assist us in material affairs ?

A.—If in the material world other people can assist you, we might say that the departed also assist you, but according to the Vedanta, even in the material world it is you yourselves who help yourselves, not to speak of the departed. It is you yourselves that assist yourselves in the shape of the departed, or in the bodies of the living. Thus the Vedanta requires you to seek nothing from outside, to keep your centre within you and to go about expecting and seeking everything from within. If you deserve, you need not desire ; the objects of desire will be brought to you, will come to you. If you make yourselves worthy, help must come to you. Now we come to the question put the other day.

If a man lives in surroundings which all the time

are making him love East India, which are all the time inspiring him with Indian thoughts, he reads such books, and comes in contact with such persons, as keep East India before him continually. This man, being an American or Englishman, when he dies, will be born in India as the Result of his thoughts. Thus he is born in India by his own desires.

Q.—Do men go back to cats and dogs ?

A.—Now as to cats, dogs and other animals, it depends upon the surroundings in which they are. Their future births will depend upon their present surroundings.

There came two men to a sage in India, one of them with the temper of a dog, and the other with the temper of a cat, or you might say, a cat and a dog came to the sage. The dog put this question to the sage, "Sir, here is this cat or this cat-like man. He is very wicked and sly, he is very bad. What will become of him in his next birth ?" Afterwards that cat-like man came to the sage and put the same question, "Sir, here is this dog or doggish fellow ; he is very bad ; he is snarling, barking. What will become of him after death in the next birth ?" The sage kept quiet, but after the questions had been repeated very often, he said, "Brothers, it would have been better if you had not put these questions." But they insisted upon a reply. The sage said, "Well, here is this cat ; the cat keeps company with you, O dog, and he or she is imbibing your habits, is living with you, and is all the time partaking of your character. Well, in his or her

next birth, this cat will become a dog. What else can it become?" And as to the dog, well, it is keeping company with you, O cat, and is all the time imbibing your characteristics and sharing your habits. Well, in his next birth, he must become a dog." Now it depends upon who keeps the company of a dog or cat. We need not enter into detail upon this question.

Q.—How long does it take a man to be re-born after death?

A.—One man is doing all sorts of things to-day; he goes to sleep and then he wakes up again next morning. The time of his going to sleep is like death, and the time of his waking up again is like re-birth. Now the time that elapses between the moment that he goes to sleep and the moment he wakes up, is the time which is passed in your heavens, hells, spiritual kingdoms, etc. Now we see that in this world there are some people who sleep only four or five hours; there are some who sleep ten hours while there are others who sleep eight hours. Children sleep long. Old men do not sleep much. Young men require long sleep. So much depends on different men, upon the stages of their spiritual advancement. As there is no fixed time for your life in this world, some die young, some live thirty years, some live three score and ten, so there is no fixed period for re-birth.

Q.—Can a man realize the Vedanta in this age? Can a man living in the twentieth century civilization realize the Vedanta? And it was suggested that a man

must live this or that in order to realize the Vedanta. He must retire into the forests of the Himalayas.

A.— Rama says, 'No, no, you need not retire into the forests.' People say, we havn't got time, we havn't got time. Our time is spent in every day vocations, we have to attend to all sorts of business, our relatives and friends take up our time. There is a prayer, "O God, save me from my enemies," but the prayer which the present day man should offer more properly would be, "O God, save me from my friends." Friends rob us of all our time, then follow anxieties.

One word in conclusion. Reading or studying, you know, is of different kinds. Some people study only through the tongue, like parrots; some study through the hands, as shipwrights or artists. Rama does not mean to say that all artists are not Scientists; but we have seen artists who are not Scientists. There are people who can swim across a bay, but who know nothing of Hydrostatics. There are people who can navigate the air but know nothing of the Science of the Air. The manufacturers of medicinal articles often know nothing of Chemistry. Now those people who study with their hands are welcome. There are some people who study only with the heart. They are the blessed people of the world. Those who can feel and realize a thing at one glance, those who are clairvoyant, see every thing; they are welcome too. But if they study through their hearts alone, their training is of no benefit. They must have intense desire, and at the same

time be cultured in order that their knowledge, their true education may be imparted to others. They are one-sided if they only follow the heart. The people who are of the greatest use in this world are those who act through three edges ; who have the head, the heart, the hand and tongue well trained. These are the highly educated, the really cultured.

Similarly Rama wishes you to study and learn the Vedanta, through all these avenues, heart, head, hand and tongue, soul, everything. Let it tingle through your blood, let it course through your veins and arteries, let it permeate and penetrate your heart, let your brain be steeped with it, let all your being be soaked in it, then you will raise yourself, you will be free from every point of view. Then you will realize your supreme Godhead, your true nature ; then you will be perfectly free from every stand-point.

Rama tells you that if you find another difference in this or that body, that if you think a man has not got truly in his heart that which he preaches, that should be nothing to you. Take up the subject for yourself, live the truth in your head, heart and soul. Live it, you will be the higher, better, grander for it. Rama wishes you to be that and to become that.

If Rama have a thousand faults, if he make a thousand errors or mistakes, what is that to you ? Rama is responsible for those errors. Rama gives you the Sublime Truth. Make it your life, and it will bring you happiness ; it will place you beyond all doubt.

Suppose Rama does not put into practice what he preaches, it may be that Rama is living in circumstances and in an environment which prevent his doing so; but you can live it, you can experiment with it.

Similarly these Calvins, these Edisons, and all the other great men simply design work with their brains. These models, these designs cannot be made by hand, they require a certain kind of machinery, so they give you the plans. You have the hands, and manipulate the machinery; you may not have the ability or power of bringing forth these designs, but you have hands to take up the same, and put them into practice.

This is the cause of the trouble of the working classes. They do not take up and put into practice the plans given them.

Similarly the reasoning of those people is false who say, "We won't accept anything from this teacher because he does not practise what he preaches."

Again, a man sells tonics, milk or sweetmeats. Because he does not take those tonics, because he does not drink milk, because he does not eat sweetmeats, should you not buy of him?

If a Doctor is sick, the Vedanta says you are wrong when you do not take medicine from him, even though he may not be able to prescribe medicine for his own malady. The physician is sick because of some malady. He knows the remedy for the malady from which *you* are suffering, but does not know the remedy for the malady from which *he* is suffering. It may be that he

cannot cure himself, but at the same time he can cure you.

Thus Rama says that while conversing with many people both in India and America, he has found that people don't read books until they first know the author. Many say, "O here is an author, he has done this and that scandalous thing, and he calls himself God. I don't want to read his book." Rama says, "Brother, brother, be not mistaken; the man may be bad, but judge the truth he gives you, take the truth on its own merits."

In India, water is pumped out of wells by means of Persian wheels, and the water comes out of them and falls into a peculiarly constructed reservoir, and out of this reservoir the water is conducted by means of small canals into the fields. When the water is in the well, alongside it there is no pasture, no verdure, no trees. When the water is in the reservoir, there is still no vegetation. But when the water reaches the fields, the soil becomes fertile and rich, and vegetation appears. Thus we should not argue that water cannot make the fields produce vegetation, because there was no vegetation when the water was in the well or the reservoir.

Similarly Rama tells you that when knowledge comes to you, receive it from any source whatever. Don't say, "If knowledge comes from India, then why are Indians themselves so low in the scale of nature." Judge truth on its own merits. That is the only means of making man happy, the only way to true Bliss, God. It raises you above all anxiety; it uplifts you above all misery. This is the only way, there is no other.

Similarly Rama tells you that if Christ's character was so noble, do not conclude that Christ's teachings are the whole truth and nothing but the truth. Sometimes we see most beautiful young men, who do something very bad. One man's acts may be noble, his teachings and writings also, but at the same time, all that comes out of him is not good; his blood or his bones are not good.

Similarly in reading the Bible, do not apply all that is in it to Christ's teachings. Christ is perfect, his teachings are perfect; but do not attribute to one what belongs to the other, take the book on its own merits. Sir Isaac Newton's work, *Principia*, contains numerous mistakes. Now he may have been the best man in his own day, yet judge his books on their own merits.

Similarly Rama says you have nothing to do with the virtues or vices of Rama. Take the spiritual teaching on its own merits. The teachings of the Vedanta raise and elevate you. Rama does not want you to accept the teaching as coming from him, it is for you, it is yours.

The Vedanta means no slavery. Buddhism is slavery to Buddha, Mohammedanism is slavery to Mohammed, Zoroastrianism is slavery to Zoroaster, but the Vedanta means slavery to no saint. It is Truth, Truth which belongs to every body.

If we sit out in the Sun, we do not feel grateful, for the Sun is every body's. If Rama sits in the sunshine of the Vedanta, you can also sit in that sunshine; it belongs to you just the same as it does to Rama. Truth belongs to you just the same as it belongs to

India. Take it, accept it on its own merits; if it is good, keep it; and if it is bad, then kick it out. We bring the Vedanta not as Mohammadanism and Christianity have been brought to India, with sword and money. Rama does not bring it that way. The Vedanta is yours, take it and practise it.

If a friend sits out in the sunshine and does not enjoy it, that is no reason why you should not enjoy it. Just so with the Vedanta. Take it on its own merits; learn it; live it in your character; stand above all personality; stand above all Christs, Buddhas, Mohammeds, or Ramas. Rama says, "Trample this body under your feet. This body I am not, realize that; know that. Know that "I am Reality, know ME and be free." Realize that, chant OM, "I am" — Om, Jehovah, the Christ of Christs. Know me and I am you. Realize this, and you stand above all anxiety. Give up all this stumbling and hurry, and then rise above all Christs, all Mohammeds, all friends, all that look upon them as fixed guides.

They are variable; all are fickle; know the Supreme Reality, the cause and root of all these shadows. Know that and be free.

OM! OM!!

INFORMAL TALKS.

Q. — Shall we ever have one religion to rule men alike ?

A. — Yes and no, both. We cannot have in future religions *ruling* mankind. In future religion will not rule mankind, nor will mankind belong to religion, but religion will belong to man.

Q. — Will any one religion rule all men alike ?

A. — No, no religion will rule men in the future. Religions, institutions, laws, all belong to man.

Laws are for me. I was not made for laws and institutions.

There will be in the future a religion which will *serve*, not *rule*, mankind.

As to that term, 'one religion,' Rama says, yes, there will be only 'one religion' to serve mankind. And what religion will that be ? Before telling what that religion will be, Rama says that that religion will have no name.

And what will that be ? Rama says it will be the Vedanta, the religion of Science. The Vedanta is the Universal Religion.

Again, if by the term Religion you mean dogma, something which is registered, something which is fixed and cannot be moved, if religion is taken in that sense, then wake up. Religion in this sense will not exist in the distant future. Lo, to-day there are people who

are studying Science, and opening their eyes to what is going on in the higher spheres of knowledge. Free people of this kind are above all creeds and dogmas. True religion is to free us, not to bind us. The object of religion is to make us govern and rule, not to make slaves of us.

Names in religion are working great evil in this world. Take the names Buddhist and Christian; between their views there is a world of difference.

Buddhism split India into four sects. In China, Buddhists are divided into seven sects.

A man says he is a Hindu and he will fight with the Christian or Mohammedan, and why? Simply because he wants to uphold the name Hindu. If you analyze their thoughts, you will find there are thousands of Hindus who in teaching are more Christian than the so-called Christians themselves, and on the other hand, form undue attachment to those who robe themselves with the same name as they have.

Another word about religion in the future. There will be a religion in the future which will be for every body, when Science or the Literature of the Vedanta permeates and pervades every home and village. The time is not far distant when the Vedanta, the religion of Science, the religion of the Universe, will permeate the whole world. But man must rise above the name Vedanta. He must rise above the name Buddhist, in fact he must rise above any and all names.

You hold certain views and there comes along

another who thinks the only road to heaven is through his Church. Now it is a question between him and his God. What right have you to interfere? You have no right.

The recognition of the fact that everybody's religion is a question between him and his God, is one of the essential teachings of the Vedanta.

Q.—What becomes of the souls of men who take their own life?

A.—Rama says everybody takes his own life. Everybody who dies commits suicide. What becomes of those who die? Nothing, nothing particular. Similarly nothing particular becomes of those who are known as suicides. You cannot die until your work in this life is done.

Q.—How is death brought about?

A.—Through their desires and through their ignorance people get themselves entangled in such a way that they wish this body could come to an end. In their heart of hearts, they desire death, and death comes to them. That is the law. By their desires they bring about diseases, and by their own previous desires which begin to bear fruit when on the sick-bed they are reduced to such a condition that they earnestly desire death, and death comes. All are suicides.

Q.—Is it possible while in the physical body consciously to manifest on the mental plane? Theosophical teachers have told me 'no.'

A.—This question contains many points, but there is no time at present to go into details.

Well, Theosophists are right in saying no. The mental and physical planes go hand in hand. Mental investigations should be carried on through the mind, but on the other hand we see that on the physical plane, work is done not only by the mind but also by the body. The mind does a great many things on the physical plane. Cables, ships, etc., are all manifestations of your mental ideas, but all these material things are brought into physical manifestation through the instrumentality of the body. Tools have to be used to construct ships, to make cables, etc. Is the mind the captain or the tools? The mind is also an instrument, not the agent.

All great ships, great buildings, great works of art, etc,, are conceived or planned by the mind and executed by the body.

In order to realize your unity, you must make use of both. Realizing unity and manifesting on the mental plane are different things. To realize your unity, you must spurn the mental as well as the physical plane, both are worlds.

Q.—If God is all-powerful, and we are God, why not hear through the eyes, and see through the ears?

A.—You say my feet, my nose, my eyes, my arms, etc. If these are yours, then why do you not see through the ears, and hear through the eyes? If God is one and all powerful, let Him do as He pleases.

God manifests Himself on certain planes through the mind and on other planes through the body; He is

interspersed throughout the Universe. If He were dependent, He would answer the desires and whims of man.

Because He is not bound by any laws, powers, or whims of men, He does as he pleases.

Rama tells you you are not the thinking, desiring mind. If you were, then, of course you could do as you pleased. If you were, you might have changed the plan of work of the mind to that of the body and *vice versa*, but desiring mind you are not. You are the same God as is doing everything in this world.

Rise above the mind. The mind desires; these desires, cravings you are not.

That which makes the trees grow, that which makes the birds fly, etc., that you are. God is you, you are God. God is not an attribute of yours.

Q.—Is it necessary to study Rings and Rounds?

A.—So long as you have ignorance in your mind, you will always like to have all kinds of playthings, all kinds of amusements. When you grow up, you will give up your toys. When you get real knowledge, you will give up the playthings of the material world or of the astral world. So long as you have not acquired that, you cannot but amuse yourself with these things.

Knowledge is the burning up of ignorance.

Ignorance and knowledge are the ascent and descent upon the same ladder. Ignorance is coming down the ladder, while knowledge is the going up the ladder, the same thing viewed from different standpoints.

Science proves that Light and Darkness are not

different, but are one and the same, differing in degree only.

Sit in a dark room. After a time the pupil of the eye dilutes and you begin to see and what was darkness becomes Light.

Knowledge and Ignorance are not a pair of opposites. The difference lies in degree, not in kind. So long as you are in ignorance, you are on the lower round of the ladder of knowledge. While on the lower rounds, you can't help amusing yourself with *Rings* and *Rounds* and when you ascend higher and higher, it will be given up.

Q.—In the "Voice of Silence," it is stated, "The self of matter and the self of spirit can never meet. One of the twain must disappear. There is no place for both." Does the Vedanta hold the same view ?

A.—Self of matter and self of spirit cannot meet. Rama thinks that the self of matter and the self of spirit must have had a different meaning from what is understood.

The Self of matter which ought to disappear before the Self of spirit is realized, is what Rama has been calling the false ego, the false or apparent self as shown in the image reflected in the water.

That must disappear before you can realize your unity with God. That is true in that sense. Thinking ignorantly must be dispelled. This ignorance which identifies you with the body, this little "Responsible copy-righting Self" is the self of matter and must be first destroyed or dispelled.

If by the terms 'Self of matter' and 'Self of spirit'

it is understood that matter is here and Spirit is somewhere else, that matter has one self, and spirit has another self, that they are distinct, separate, this is wrong. Matter and spirit have one and the same self.

Spirit is much misunderstood. If by spirit is meant what philosophers call mind, even then mind and matter have not two distinct selves, one and the same they are. The difference is in degree, not in kind.

Science has proved that matter and mind are one and the same. Philosophers show that matter and energy are one and the same.

It was first pointed out by Leibnitz in Europe, although it was known to India 10,000 years ago that "Atoms are simply centres of force." This theory has been taken up and proved by Science. Lord Kelvin has shown in one of his great papers by means of mathematical propositions that Matter and Force are the same. How then can Matter and Spirit be different? But even if he meant Matter and Mind, they are one and the same.

Go to the mountains. In the Himalayas you see magnificent scenery. There is the fragrance of flowers, the singing of birds, the murmur of streams, the sweet sound of the breeze. What are these? Are they not matter? But this matter is being transformed into power, into thought and exhilaration, into God-Consciousness, into music, creating lofty ideas in you. There we see the outside matter transforming itself into thought. What about your great houses, your ships, your cities and towns, men and women? All these were at one time

simply mental thought. The house was built in the mind first, and constructed afterwards.

In the Himalayas, material objects are changed into Mental Thought,— just as water is turned or condensed into aqueous vapor or aqueous vapor into water. What does it prove? That both are the same. Similarly, if *matter* were different from *mind*, then mind would not affect matter and *vice versa*.

There is a beautiful poem written in the Persian language, the meaning or substance of which is that "A drop of water in the shape of a tear fell from the clouds. The tear fell, and when asked why this weeping, it replied, "O, I am such a tiny, puny, insignificant thing. I am so small, oh, too small, and the ocean is so big. I weep at my smallness." It was told, "Weep not, do not confine yourself to name and form only, but look within you; see what you are. Are you not water; and what is the ocean? Is it not water too? Don't look upon yourself as being confined in space and time. Look beyond this Space and Time, and see your reality." You become miserable when you confine yourself within time. Lift yourself above all. Not only are matter and spirit the same, but all are the same. True self is beyond all time. The whole world is within you, just as in your dreams, though you think yourself to be in the woods or forests, in the mountains, by the rivers, yet they are all within you. If they were outside, then the room would be weighed down, and the bed would be wet with the water you saw.

Similarly the Vedanta says, "All the world is within you; the astral and the psychic worlds are all within you, and you think that you are in them. Just as a lady carrying a mirror on her thumb looks into the mirror and thinks she is in the glass, but it is just the reverse, so, as a matter of fact, the world is in you, and you are not in the world. There are two kinds of talk, talk from the head, and talk from the heart. Talk from the head can be handled at any time we please. When talk proceeds from the heart, then it becomes different.

There are many kinds of whistles. Some imitate the peacock, others imitate the sound of a cock, others the sound of the pig, etc. Whenever you blow these whistles, you can get the sound of a pig or cock at will, but you cannot make the cock, the real peacock or the real pig do your bidding whenever you want them, nor can you make the cock cease his crowing, the pig cease his squeaking when they are not disposed to do so. They cannot be bound by time or place. In the Himalayas, the song flows and is formed into thought and proceeds no one knows where. Is it destroyed? No. Trees will preserve it, rivers will keep it, the earth will hold it; it will be carried through the atmosphere, will traverse the whole universe until it finds a man fit to receive it.

All thought comes direct from God. It does not come from this separate, apparent, responsible, copyrighting Ego. It comes when that Ego is dispelled.

According to Rama, every book is an inspired book, God's book, not only the Bible but Emerson's books,

Darwin's books, Shakespeare, all are inspired just as much as the Vedas, because they cannot come out until man's little self is put aside.

Q. — Can a married man aspire to realization, can he realize his true self?

A. — It can be shown that the Vedanta is meant more for married men than for the hermits and Sannyasins. It is meant more for the former than for those who live in the Himalayas.

In every family the husband wants to advance the happiness of the wife, and the wife wants to advance the happiness of the husband, but with their best intentions, what is the result? They both cause the fall of each other. Who is to blame? Is their interest to blame? No. It is their ignorance that is to blame. They know not in what lies the good of each other. This is the cause of troubles and miseries.

People think that by catering to or pampering the lower sensual propensities of one another, they are advancing the happiness of each other. When they pamper the vanity of one another, they think that is for good. All this idea of good is based upon ignorance. Such ignorance ought to be removed and then every house will be a happy one.

Remember, we cannot change God, we cannot alter nature. The Law of Nature, the Law of Providence is that we shall rise to self-consciousness. All the follies of the world, all the worldly wisdom of men in this world, is tending to advance every one on the right road

to his Divinity, to realize his unity and oneness with God. At the bayonet's point every one will have to learn to be a Vedantist.

The Vedanta need not bring sword and flames to convince you. All laws of nature are, as it were, the soldiers and the Great Army of God, that are pushing you on the onward march to self-realization. You must come then, you cannot do otherwise.

If you know wherein consists the good of your neighbour, you will be working in accord with the laws of nature. Every household, every dingy dungeon, will be converted to Him (or into Heaven).

In accordance with the laws of Nature, real good consists in practically realizing your oneness with God. Your one good lies in your becoming free, and you are free only when you realize yourselves to be God alone, the Almighty, the All-powerful, the Infinite. The goal of realization is to feel your oneness with God. Your feeling that "I am the son of so and so," you must regard that as a dream, a thing of the past, and then Godhead will become clear to you.

As to how your miseries and anxieties tend in the same direction, suffice it to say that with mathematical certainty it can be brought home to your perception that the plan of nature is that you should lift yourself to that plane of God-consciousness. Suffering consists in your not coming up to that ideal. Come up, rise up to that ideal and there is no sin for you, you are above everything. You are the Perfect, Divine, yourself.

Realization cannot be obtained at one jump. Time is necessary. It took millions of years to build this body up to its present stage of evolution.

In past existence, you were at one time existing as a plant, at another time you were a slave in Africa, at another you belonged to another race and to another country, and so on up to the present time.

To destroy a house takes time, but it does not take so long to destroy a house as to build it. If you have sufficient gunpowder or dynamite or sufficient force, you can destroy it. But many have not sufficient gunpowder so to speak to blow it up.

The Vedanta says that if living with your wife and children, you thoroughly master this philosophy, through the Intellect, you are converted, you are free, you will no more suffer transmigration. You will not have to go by the three paths in order to realize the Godhead in this life. In order to have all the pleasures which are promised to those people after death, those who have an intellectual conviction of the Vedanta must throw it into the language of thought and action. They must *live* it and *feel* it.

They say salvation by acts is prescribed in the Old Testament and salvation by faith in the New Testament. But Heaven, the true state of bliss, is reached by knowledge.

Acts alone cannot bring salvation. Faith in Jesus the Christ cannot bring salvation. Salvation is through your own effort, and you have to understand your own self ; that very moment you are free.

Knowing is of two kinds, through the Intellect and through the feeling.

Knowing the true self through feeling is knowledge ; salvation is by living faith or living knowledge. This you must have. Run away from it and you are full of despair. You must have it.

What happens in our ordinary households ? Husband and wife have to help each other in working out his or her salvation, in acquiring the perfect, the real knowledge of self. If they keep doing that, if the wife help the husband in acquiring living faith, living knowledge of self, she is the Christ or saviour of the husband, and *vice versa*. As it is, the wife becomes the Judas Iscariot of the husband and *vice versa*.

It is your own ignorance that is dragging you down, nothing in the family system drags you down. It is the wrong use of those relations that disturbs you. In the home the wife is playing the part of Judas Iscariot. She wishes to make her husband sell his true self for 30 pieces of silver, she sells her true self, her Atma for a few trinkets, a few objects of vanity to adorn her drawing room or herself. So does the husband. The wife is to make the husband independent of her and the husband makes the wife independent of him. The husband wants the wife to believe that she belongs to him, and the wife wants the husband to believe that he belongs to her, and there comes the trouble. She wants to enslave him and he wants to enslave her.

It has been said before that if you tie an ox by a

rope and try to hold it by the rope, you not only hold the ox but the ox also holds you.

All property, all possessions are bondage.

According to the Vedanta, every house can be made a paradise, if instead of this property-rating spirit, there is the spirit of giving and not receiving.

Wife and husband alike should do all in their power to add to the benefit of each other. Demand nothing and expect nothing, then every thing will come to you. You will be filled with Heaven.

You say "Give me this article, bring me such and such a thing." It is brought to you. Let it be taken away from you and you suffer from the desire to have that thing. Desire is a disease; it keeps you in a state of suspense.

Perhaps happiness came to you afterwards, when the object of your desire had been obtained; but you had to go through a trying experience of suspense, which after all was brief.

If you give without expecting anything, you will find happiness in giving. It lies in the object in which it is represented. Do not represent your happiness in receiving, but in giving; giving always brings happiness.

When you give $ 50 to your Church, that brings solace to your heart.

Take the position of giver and you are the personification of happiness.

The secret of happiness in the household is that both husband and wife should occupy the position of

giver and not of the expecter. Then both are happy. Now what should be given ? Knowledge, as far as lies in his or her power. You are a true husband or wife only when you are doing something which makes the other purer for it. That is the law.

There was in India a mighty king called
He wanted to realize his God-consciousness ; and in order to do that, he thought that he ought to give up his family life.

His wife wanted to teach him, but he would not listen to her, for he thought nothing of her.

He renounced everything, including his kingdom, and his wife became the ruler. He went to the Himalayas, and lived there about a year or so.

In the meantime the Empress thought of a plan to bring him real happiness. So one day she put on the garb of a Sannyasin, and walked up to the cottage where her husband then was. She found him lost in a state of meditation ; she remained standing beside him and when he came to his senses, he was filled with joy. Thinking her a great Sannyasin, he showered flowers on her.

She was in a blissful mood. He exclaimed, "I think God has become incarnate in you in order to uplift me." She replied, "Yes, yes." He wanted her to teach him and she did so. She said, "O king, if you want to enjoy perfect bliss, you will have to renounce everything." He was surprised, and replied, "I have renounced my empire, my wife, my children." She said, "You have

renounced nothing."

He could not understand, and asked, "Am I not a man of renunciation, have I not given up my empire, my family?" She answered, "No, no, do you not possess something still?" "Yes," he replied, "I possess this cottage this staff and this water vessel." "Then you are not a man of renunciation," she replied. "So long as you possess any thing, you are possessed by that thing. Action and reaction being opposites, you cannot possess anything without its possessing you." He then burnt the cottage, threw his staff into the river, burnt his water-vessel, and exclaimed, "Now am I not a man of renunciation?" She replied, "Renunciation cannot come from renouncing these objects." She said, "O king, you have burnt the cottage, but do you not still possess three cubits and a half of clay? It was wrong for you to destroy those things, for you have gained nothing by it. What you possessed then you still possess, namely, that three cubits and a half of clay." He began to think and determined to burn the body. He piled up wood and made a great fire, and was about to jump into it but the wife prevented him and exclaimed, "O king, when your body is burnt, what will be left?" He replied, "Ashes will be left." "Whose ashes?" she asked. He replied, "My ashes." Then she replied, "You must still possess ashes. By burning the body you have not attained renunciation." He began to think and exclaimed, "How can I renounce, what shall I renounce?"

She asked, "Whose body is this?" He answered, "My body." "Well, renounce it." "Whose mind is this?" He answered, "My mind." "Then renounce it." The king was then made to ask questions. He said, "Who am I then? If I am not the mind, I am something else, and if I am not the body, I must be something different." He reflected and the conclusion was that the king realized, "I am the God of gods, the Lord of lords, the Infinite Being, the Supreme Excellence." He realized that, and said that this Supreme Excellence cannot be renounced, though other things may be. They say that charity begins at home. Renunciation ought to begin with things nearest and dearest. It is that false ego which I must give up; the idea that "I am doing this," "I am the agent," and "I am the enjoyer," the idea which engenders in me this false personality. Take in these thoughts, even though they are not proved. These thoughts must be done away with, "*My* wife," "*my* body," "*my* mind," "*my* children." Unless these ideas are renounced, realization is not attained.

Retire into the jungle and still you are not a man of renunciation, because the thought of making this or that belong to you is in your mind. Hermits do not always get rid of this thought; while kings living in royal state do get rid of it sometimes.

The man of renunciation is one who gets rid of this little "Appropriating Self," this little apparent Self. Can a man who is ever conscious of "I am doing this," "I am doing that," "this is mine" &c., ever be called

a man of renunciation? No. When he once realizes, and practically feels and knows the Truth, that "I am the one Infinite, the Verity," that is, the governing power, ruler and owner of the whole world, when he realizes that, then he is the same as the stars, the Sun and the Moon, the air and the water, for all these are his exponents.

The story goes that the wife of this king lived on for sometime, and at one time threw off her yogic garb or powers and made the king believe that she was playing false with a former lover of hers, and to his knowledge remained in that state for sometime.

She afterwards came to the king and apologised, and said, "O king, you will please pardon me. I am wicked, and have been false to you. Forgive me, I pray you." The king looked at her and said, "O girl, what is the meaning of these excuses and apologies? Your misconduct would have caused me pain, had I believed in this body, had I been prompted by ignorance, had I believed that I am the owner of this body, and that you belong to me. If I were a victim of that desire, a victim of that idea of the copy-righting spirit, if I had been subject to that malady, I would have been annoyed and deeply grieved, but as it is, I see no husband in my body; I do not hold in my hands any rope; I possess nothing and am possessed by nothing, I find myself the Infinite. Think, reflect, O girl, you may become pure, but there are other girls in this world who are impure; they are mine also. As the Light of the Universe, I am the owner

of the whole world ; for what shall I chafe, and for what shall I be pleased ? "

If a crime is committed by your neighbour, there is no grief, but if a crime is committed by your wife, oh then, you are deeply grieved. This is the result of this self-appropriating, copy-righting spirit.

The queen went back to the kingdom and soon returned to the king and exclaimed, "O king, you are a veritable God. What difference does it make where you live ? Are the Himalayas more yours than those palaces?" The king replied that he was present everywhere. "All bodies are mine," said he, "this body is not any more mine than other bodies. This body is not present in the eyes of the *Jnani* ; it is present only in those who do not know the whole truth."

All this world is created by your own thought. This can be proved by mathematical demonstration. It is a bold statement, but it is literally true.

They took the king to the throne again. He was living in the midst of all the luxury, in the midst of all these uncertainties, pure, no dupe of the senses, not led by his senses. He ruled for 25 years. What was he ? He was neither a king nor a monarch but God Himself. This was Renunciation.

To him the pebbles and stones, the thorny roses and velvet cushions, and those silk quilts, those princely, royal magnificent houses are the same.

People say, "Don't touch this, don't touch that, and in India they say, have no attachment, but at the same

time have no hatred or jealousy."

Asceticism in India is simply a ladder which leads to the realization of Truth. True Realization comes when you feel Godhead. Artificial Renunciation will not do. You have seen that through his noble queen, the mighty monarch realized Godhead within him. That is the way that married people can and should live together and bring about each other's Realization, and make a Heaven of their home.

OM ! OM !! OM !!!

REINCARNATION AND FAMILY TIES.

Delivered at the Academy of Sciences on December 27, 1902.

MYSELF IN THE FORM OF LADIES AND GENTLEMEN:—

A very wealthy merchant in India was at one time going to give a grand feast to the people living in his city. A bevy of dancing girls is often invited to grand feasts. This custom is now being given up in India, but at the time of which Rama speaks it was very prevalent.

One of the girls began to dance and sing. She sang a song which was very obscene, a song which nobody would have enjoyed, and still on that particular occasion, the song sank deep into the hearts of the whole audience. What was the reason? You know learned men and young gentlemen in India never like such bad and vulgar songs; but on that occasion the song so insinuated itself into the hearts and souls of the audience that they were enraptured by it. Months and months after that occasion, most of the learned scholars who had heard that song once were seen walking through the streets humming it by themselves, and gentlemen were whistling it to themselves. And all of them who had once heard it loved the song and cherished it.

The question is in what lay the charm? Ask any one of those people who heard the song what is it that makes the song so dear to you? All these will say the song is so beautiful, the song is so sweet, the song is so ennobling, so elevating. But it is not so. The same song was abominable to them before they heard it sung by this dancing girl, but now they like it. This is a mistake. The real charm lay in the manner of singing and in the tone, the face, looks, appearance of the girl. The real charm lay in the girl, and that real charm was transferred to the song.

That is what happens in the world. There comes a teacher who has a very sweet face and very sweet eyes. His voice is very clear, and he can throw himself this way and that way. Whatever he says is beautiful and attractive. It is charming. That is the mistake made by the world. Nobody examines the truth by itself. Nobody thinks anything of the song. It is the acting or the way of putting things, or the manner of speaking, the delivery, the charm in the outward things which makes the teaching so attractive to the audience.

The other day a very good friend, a very esteemed hearer was speaking to Rama about a certain Swami, Swami Vivekananda. The question was asked, "Had he not beautiful eyes and nose?" Do you attend to the lectures, or do you regard the nose and the eyes?

That is the way of the world. The charm lies with most speakers in their way of talking, in their delivery, in their voice and that charm is attributed to the speech.

Weigh the things by themselves. Attend more to the real speaker than to the body of the speaker. These words appear to be harsh and terrible, but Rama is no respecter of persons. Rama respects you, you that are the truth. Truth is your real self, and Rama respects you in that sense. Even though you do not like the delivery, even though you do not like the way things are put before you, Rama tells myself in the form of ladies and gentlemen, tells you that if you want true happiness, if you want real peace, you must attend to Rama's speeches you must hear these lectures. They bring you joy. Weigh them by themselves. Think of them, meditate upon the words that you hear. When you go home, try to recall them and put them into practice.

Rama wanted to speak on the Vedantic religion, but here are so many questions. These questions have been sent to Rama to be answered. Even if no questions are given to Rama, Rama will go on speaking on the subject, taking up proposition after proposition. All questions will be answered in due time, but some want their questions to be answered first. To-night we cannot answer all these questions. We can have one question on one night, and that question can serve as the subject of discourse for that night. This question was the first, so we will take it up.

Before beginning it a few words might be spoken about the Bible, the Alkoran, the Vedas, and the Gita. People take these books and believe in them implicitly, because they come from the pen of a man or men whom

they like. Christ had a fine character, a beautiful influence, and the accounts given in the Gospel are put into his mouth, therefore we must accept them. Krishna was very good and had a fine character, and as the Gita comes from his mouth, we must accept it wholly and solely. Buddha was very good, and such and such a book came from him, or at least was said to proceed from him, therefore we must put implicit faith in it, and we must stop thinking. We should give up meditation, we should accept the truth because it comes from him. Is not that the same fallacy, is not that the same mistake as was made by the hearers and spectators of the dancing girl mentioned a few minutes before? The same mistake. His teaching is one thing and his character and the beauty of his life is another. Oftentimes it happens that the man was the finest man of his time, but his teachings were imperfect. Upon this fallacy is founded all the sectarianism of the world. All the religious quarrels and fights of the world are the result of this mistake. You know Oliver Goldsmith was a man of whom Doctor Johnson said that he wrote like an angel, and he was an M. D., This Oliver Goldsmith was alright when he ate and when he talked, but when describing the way he ate and talked, he used to say that while eating or talking, he never made the lower jaw move. It is always the upper jaw that moves and not the lower jaw. He had a great contest with Dr. Johnson on that subject. He was very stubborn in upholding his wrong position. Everybody now-a-days knows that when

we talk or eat, it is the lower jaw that always moves, and never the upper jaw. Of course when we make the whole head turn, then the upper jaw moves. And yet he maintained that never the lower jaw but the upper jaw moves.

So far as actual life is concerned, he is perfectly right, but his own experience, his own action, his own life he cannot describe. You know to act is one thing and to know the philosophy of how we act is another thing. Everybody speaks English, but few know English Grammar. Everybody reasons in some way or other, but few know the Science of reasoning or have read Deductive or Inductive Logic. Similarly, to live an ideal life is one thing and to be able to tell the philosophy of it, to be able to render reasons for it is quite another. People make this mistake. They transfer the body or the personal character of the teachers to their teachings and become slaves of the teachers. Rama says, beware, beware !

Christ had very few books, and yet all the Masters of Arts and Doctors of Divinity rack their brains to interpret what is written in the Gospels. Mohammed spoke beautiful things. Where did they get all the inspiration and information ? They got it first-hand from a source which is also within you.

Manu had very few books, but he gave the Hindus a beautiful work on Law. Homer had very few books, yet he gave you poems which are being translated into every language, the *Illiad* and *Odyssey*. Aristotle was

no Master of Arts or Doctor of Divinity, and yet Masters of Arts have to read his books.

Wherefrom did Christ and Krishna derive inspiration? From within. If these people could derive their information from within, can't you do that? Certainly, you can. The source, the spring, the fountain-head from which they got their inspiration is within you just the same. If that is the case, why hunger and thirst for the water which has been lying in this world for thousands and thousands of years and which has become stale by this time. You can go directly within yourself and drink deep of the nectar. The fountains are within you.

Rama says, "Brothers and my own self, those people lived in those days; you live to-day, be not the mummies of thousands of years. Do not put the living into the hands of the dead. The divine manna, the blessed nectar is within you. When you take up the books of the ancients, do not take them up with the presumption that you should sell yourself to every word that is given in the books. Think for yourselves, meditate yourselves. Unless you realize those things, unless you put those things into practice yourselves, unless you try to verify them by your own life, you will not be able to understand the meaning of Christ, you will not be able to understand what the Vedas mean, or what the Gita means, or what the Gospels mean. In order to understand Milton, a Milton is required, as the saying runs; in order to understand Christ, you will have to become a Christ. In order to understand Krishna, you will have

to become a Krishna, you will have to become a Buddha in order to understand Buddha. What is the meaning of "become"? Should you be born in India in order to become a Buddha? No, no. Should you be born in Judea in order to become a Christ? No. Should you be born in Arabia in order to become a Mohammed? No. How to become a Buddha, how to become a Christ, how to become a Mohammed? This short story will illustrate it.

There was a man who was reading a love poem, a beautiful poem, which described the love of Laili and Majnun. He admired the hero of the poem, Majnun, so much that he attempted to become Majnun. In order to become Majnun, he took a picture which somebody told him was the picture of the heroine of the poem he had been reading. He took up that picture, hugged it, shed tears over it, placed it on his heart, and never parted with it. But you know artificial love cannot exist long. Here is artificial love. Natural love cannot be imitated, and he was trying to imitate love.

A man came up to him, and asked him, "Brother, what are you doing? That is not the way to become Majnun. If you want to become Majnun, you need not take up his lady love, you ought to have the real internal love of Majnun. You do not want the same object of love, you require the same intensity of love. You may have your own object of love, you may choose your own heroine, you may choose your own lady love, but you ought to have the same intensity of feeling and loving which Majnun had. That is the way to become a

genuine Majnun."

Similarly Rama tells you, if you want to become a Christ, a Buddha, a Mohammed, or a Krishna, you need not imitate the things that they did, you need not imitate the acts of their lives, you need not become a slave to the way they themselves behaved. You need not sell your liberty to their deeds and their statements, you will have to realize their character, you will have to realize the intensity of their feelings, you will have to realize the depth of their realization, you will have to realize the deep spirit, the genuine power that they had. If you manifest the same spirit in life, the surroundings and environment that you have got before you now must be changed. What would Christ do if he were born to-night? Would he suffer Himself to be crucified? No. You can be a Christ and yet live. Christ suffered His body to be crucified for his convictions, and Schopenhauer suffered his body to live for his convictions, and to live for your convictions is oftentimes harder than to die for your convictions.

So this introduction is summed up by saying, "Judge of everything on its own merits; do not allow the personality, the life of the prophet to interfere with his teachings. The life and the teaching we should consider separately."

Here is the first question: "If reincarnation is a truth, is it not a breaking up of family ties?" and there is another part of the question—"And will not those who are linked together in this life meet in the spiritual world?"

This is a beautiful question. We will take it up part by part. "If reincarnation is a truth, is it not the breaking up of family ties?"

Rama simply wants to know if there are any family ties in this world. Have you any family ties? A man has a son, who lives with his father so long as he is under age. The child comes of age, gets a lucrative position, and begins to shun his father. Why should the father be benefited by the salary that the son draws? At once the tie is snapped. The son has a family of his own. It may be that the son goes to India, Germany, or some other country; the father moves to some other country. Where is the family tie?

Yes, there is a family tie, a mere name. I am John S; my father was George S. A name, a mere name. What is in a name? Let us see if there be any tie.

A man is born here and a girl is born somewhere else. One is an American, the other is a German; they marry. The family tie of the girl was somewhere; the family tie of the boy was somewhere else, and they married. Oh, where are the old ties gone? Now, a new tie is made, and there comes a time when they are divorced. Each marries again. Where are the ties? Could you keep them fixed, stationary? A boy and his sister are born of the same parents, they live together and pass their childhood in the same house, they are tied together; they have a family tie. The boy goes away to Australia and has connections of his own; the sister goes away to France and there she becomes a Frenchwoman. Where

are the ties ? Now the question comes, "If reincarnation is a truth, is it not the breaking up of family ties ?" Family ties are not existent in this world. What will it break ? It is not the breaking up of family ties, because family ties are nowhere.

But if we suppose that family ties do really exist and we can keep them up for some time in this life, reincarnation does not break them. Suppose you say you have got so many children. One of them dies. You want to keep up the family ties, but one is snatched away. The connection is broken even in this world. But some people think that the threads that are broken will be mended in Heaven. If they can be mended in some other world, and if you wish that they should be made up again and these ties should be united, you need not assume the existence of an imaginary Heaven, of which no Geography tells you and of which no Science can give you the address. If you wish that your connection with your friends should continue for a longer period, it cannot go on after death according to the law of reincarnation. According to it it cannot continue, because man is the master of his own destiny. Your personal ties and your personal relations and connections are made by yourself. When you die, if you have a deep affection for somebody, in your next birth you will find the same person incarnated in some other body and connected with you. If in your present birth you do not wish to see that person, and you want to have nothing to do with him, according to the law of

reincarnation in your next birth you will have nothing to do with him. The Law of Reincarnation does not say that even friends and foes, the people whom you do not wish to come in contact with, and the people whom you desire so earnestly to keep with you will be forced upon you after death. The Vedanta does not say that those whose presence you loathe, those whose presence is so terrible to you will be forced upon you. If a lady is divorced from her husband, and she does not want to see him again, according to the Law of Karma, that husband will not bother her any more. Those whom she wants to see, those with whom she wants to keep connections, she will know in the next birth.

There are a great many misunderstandings connected with this subject. All of them will be taken up one by one. We shall take up the heaven as is misunderstood by the people at large, in Europe and America. Shall we call it the Christian heaven? No. We shall call it Churchian heaven. Does not the idea of Heaven involve a contradiction in terms? By the word heaven they understand a place where all of them will live together. Rama asks you to kindly reflect a little, for truth's sake just think a little. Can there be any perfect happiness where you are limited? In limitation can there be any happiness? Impossible, impossible. If your heaven is to present you with so many rivals, all those that were dead in the past, and those that will die in the future, and all those that are dying to-night whether in India, Australia, America, or elsewhere, will it give you

any happiness? You know Alexander Selkirk could sing,

"I am monarch of all I survey,
My right there is none to dispute."

When you sit in a car, you wish that you could have the whole car to yourself. If other people come in, you feel disturbed a little. When you are sitting in your room and a visitor comes to you, you tell the servant to tell him, not at home.

You have a house and property, and somebody else has a similar house and property, and despite all the teachings of the Gospels and the Vedas you wish that you had more wealth than he. You wish that you had him not as your rival but as your subordinate. Is it not a fact that some Christians, not real Christians, but mis-called Christians, if they have a Buddhist, a Mohammedan, or a Hindu on the same ship with them, loathe his presence? Rama tells of this from experience. They loathe his presence. It mars their happiness, and if in heaven you have to see around you all sorts of persons,—persons who are far superior to you, like Christ and Buddha, and there are other people in advance of you, will that keep you happy? Can that keep you happy? Just think over it a little, just give it a moment's thought.

Wherever there is difference, there can be no happiness. Impossible, impossible. What is it that mars your cheerfulness? It is the sight of others. Everybody wants to be the only one. Everybody wants to be unrivalled, one without a second. You can have no happiness in the kind of heaven which you have

misunderstood to be held out to you by the Bible.

In what way can we interpret the Bible in order that it may have some grain of reason in it? In the Bible we have, "We meet in Heaven." All of us meet in Heaven. We meet our friends in Heaven. What is the meaning of that? What does it really mean? Interpret it rightly, understand it. Don't you know in the same Bible where it is said that all of us meet in Heaven, it is stated, "The kingdom of Heaven is within you. The kingdom of God is within you?" The kingdom of God, the real Heaven is *within* you, not *without* you. Do not imagine Heaven without you; don't look for it in the sky or among the stars. Have a little mercy upon God. If that God lives upon the clouds, the poor fellow will catch cold. Heaven is within you. God is within you. Just see.

Throw yourself into a state of blissful God-consciousness; throw yourself into a state of perfect unity with the Divinity, enter into the state of Nirvan, so to say, realize that divine blissful state and you are Heaven itself, not merely *in* Heaven. There you are united with the whole world, there you become one with all the dead and all the living and all the people that are expected to appear on this earth. Heaven is within you, and in this way do we meet in Heaven. *Jivan Mukta*, a man liberated even in this life, is always in Heaven, he is one with all the living and with all the dead. He is one with all who are expected to come into this world in the future. He realizes and feels that all the stars, all the known

animals are his own self. He realizes and feels that he is the true Divinity, the real Being, the true thing in itself, the substance, the Unknowable God. He is all, and thus being All, he is in Heaven and in Heaven he meets everybody.

People in this world crave for the objects of their desires but do not get them. How is it that they do not get them, and how can they get them ? People become broken-hearted, love-stricken, passion-stricken, desire-stricken, pine away and waste their time and life and even make a wreck of life. Why is this so ? Because they do not meet in Heaven, that is the sole reason. If you wish that your friends should meet you, O people of the world who are hungering after worldly riches, if you wish that worldly riches should seek you, O men of this world, you are wasting your energy for the sake of your sweethearts. If you wish that instead of your loving them, they should love you with your intensity of love, O men that want to occupy high positions and fail, follow the advice of Rama, for it is the open Sesame, it is the only master key which unlocks all the hidden objects of Desire. You will have to meet in Heaven and you will have to see that everything seeks you. What is the meaning of meeting in Heaven ? So far from there being anything divine in the low and proprietary sense of 'do you love me,' begging love, seeking love, asking for love, it is only when you leave me and lose me, by casting yourself on a statement which is higher than both of us, that I draw near and

before you, but there is one condition. Before it is realized, there must come upon you a state where you give up the desire, and when you give up the desire, then will it be satisfied. Rama thinks that this part is not understood by all, and the reason is, they have not heard the previous lectures delivered by Rama at the Hermetic Brotherhood. Well, if you do not understand it now, it will be taken up at some other time.

One thing more. The majority of people wish to keep up their ties, their relations, to unite and perpetuate their connections. Let it be cried out at the top of the voice, let it be proclaimed everywhere that it is a mad idea to wish to continue and perpetuate your worldly relations, your earthly connections. You cannot, you cannot. It is hoping against hope; a forlorn hope. You cannot perpetuate your earthly connections and worldly ties. You cannot continue anything worldly. Let this truth penetrate your hearts, let it sink deep into your souls that it is a mad idea to try to perpetuate any worldly ties or relations. Rama repeats it, brother, that you cannot do so. Nothing in this world is permanent; nothing in this world is eternal. The only thing permanent is the divinity within you, the God that you are, the reality that you are. This body cannot be perpetuated, this little body cannot be made to last for ever. Even if you live for five billions of years, still there is death. The Sun dies one day, the Earth dies, the stars die, that means change. All these undergo a change, cannot be perpetuated, just as your body is

undergoing a change every second. After seven years it is entirely renewed, it becomes a new body altogether.

Similarly your connections, your ties go on changing, they cannot be perpetuated. Give up attachment in that direction if you have any.

> Rivers may flow uphill, winds may blow downward,
> Fire may emit cold rays, the sun may shed darkness,

but this Law of the impermanence of worldly relations cannot be frustrated or foiled. If you think otherwise, you are mistaken. Just as in a river, when logs of wood come floating on the surface, one log comes from one side, another from some other side. They meet for a moment, they remain in contact for a second, and then they part again. A strong wave comes and separates them. It may be that these logs of wood that are adrift on the river, may meet again, but they will have to separate again sometime. Just as in your life, in your every-day, work-a-day life, father and mother, brothers and sisters live together, but every 24 hours they separate. Many a time they meet again for a few minutes; then they separate into their separate rooms or offices. Such is the case on a larger scale with your connections and distant friends. You cannot remain together for ever and ever. If that is the case, why play the child's part? Why not be more concerned with what lasts for ever, what is permanent and eternal? Why not care more for that than for fleeting relationships?

Why not think more of the eternal permanent reality from which you cannot part, why not try to secure and realize that ? And why try to sacrifice the permanent reality, the real eternity, why sacrifice that for the fleeting impermanent relations ?

There was a newly married girl in India. She was sitting with her sisters-in-law and mother-in-law and having a very pleasant chat. The husband of this new bride was absent. Then the sisters-in-law of this new bride passed some remarks against the husband of this girl. Rama was present. Rama heard these sweet words from the lips of this bride. She said, "For your sake, who have to live with him for a few days only, I will not play the child's part to break with the bridegroom with whom I have to spend my whole life."

Have as much wisdom as that bride had. All these worldly ties will not last for ever. You have to spend your whole life with the true self, *that* is eternal, you cannot break with it. For the sake of this fleeting present, you should not break with the true Self. Why do you sell yourself ? Why do you live the life which belittles you ? Why do you not realize the God within, why do you break with the true Self ? Have Wisdom.

To Lord Buddha came a man who asked him to go to his father's hut. You know the same Lord Buddha, who was a prince, was a mendicant at one time, he gave up everything and became a mendicant. As a mendicant he went from place to place, not asking or begging for anything. If anybody threw anything into

the bowl which he carried in his hand, well and good, otherwise he did not care a straw for the body, for this worldly life. He went into his father's kingdom and there he was walking through the streets in the mendicants' dress. It is a misnomer to call him a mendicant, it is no mendicancy, it is majesty. He does not seek anything, he does not ask for anything. What if he perishes? Let him perish; it matters not. He does not come to you to ask for food or clothing.

He was walking through the streets in that garb, and his father heard about it, came up to him, shed bitter tears and said, "Son, dear prince, I never did this, I never took this dress that you wear; my father, that is to say, your grandfather never had this mendicant's dress, your great-grandfather never walked as a mendicant through the streets. We have been kings, you belong to a royal family, and why is it that you are this day bringing disgrace and shame to the whole family by adopting the mendicant's garb? Do not do that, please, do not do that, please. Keep my honour."

Smilingly the Buddha replied, smilingly did he say, "Sir, sir, I look beyond the family to which I belong. I look behind to my previous births, and I see that the family to which I belong has been all along a family of mendicants, as may be illustrated in this way.

Here is one street and there comes another street. Buddha says, "Sir, you have been coming from your births in that line, I have been coming in this line and in this birth we have met at the crossing. Now I have

to go my way and you have to go your way."

Where are the ties? Where are the connections? You say that you have got your children. You will excuse Rama if he says such things as are looked upon as indecent by the civilization of this country. You say that these children are yours, you say here is my son, the flesh of my flesh, the blood of my blood, the bone of my bone. Oh, here is myself, here is my son, oh dear little son, sweet little child. And you hug him to your breast, you keep him close to yourself, but just examine your philosophy. That child is yours and you want to see that tie perpetuated. Will you for Truth's sake answer, if the child is your son and you are to keep up your connection with the child on the ground that the child is born of your body, what about the lice? Are they not born of your body? Are they not the children of your sweat? Are they not the blood of your blood, is not their blood all taken from you? Is not the whole life your life? Just answer. What injustice it is to kill one kind of child, how unreasonable it is to destroy one kind of child and to caress and shower all your love on the other kind. Look at your logic. Rama does not mean that you should be cruel to your children, that you should not look after their needs, far from it. Rama preaches that you should look upon the whole world as yourself, and your own children, why should they be excepted? Do not misinterpret Rama. What Rama says is, "Do not allow your family ties to retard your progress. Do not allow

your family connections to stand in your way. Do not allow them to hinder you from making onward advance."

When this body, your own self, which you call Rama, took up the order of Swami, gave up family connections and worldly position, some people said, "Sir, how is it that you have disregarded the claims of your wife, children, relatives, and the students who were looking to you for help and aid, why have you utterly disregarded their claims?" This was the question put. Rama says, "Who is your neighbour?" Just see. The man who put that question to Rama was a fellow-Professor in his College. To him Rama said, "You are a Professor, you lecture on Philosophy in the College, and now can you tell whether your wife and children also have got the same learning as you have? Can you tell whether your aunt or grandmamma possess the same learning as you do? Do your cousins possess the same knowledge?" He said, "No, I am a Professor." Rama said, "How is it that you come to the University and lecture, but you do not lecture to your little children, your wife, and your servants? Why do you not lecture to your grandmamma and to your cousins and to your aunt? How is it? And he said that they could not understand him, and then it was explained to the man as follows.

Look here. These are not your neighbours, these servants, this grandmamma, wife, children, and even your dogs, they are not your neighbours. Even though the dog is your constant companion, never leaves you, and is your greatest companion in the eyes of the ignorant,

you know that the dog, the servants, and the ignorant aunt and grandmamma are not your neighbours. Who are you? You are not the body, you are the true self, but you do not admit that, being a European philosopher. You are the mind; your neighbours are those that dwell constantly with you on the same meridian where your mind lives. All the students, Masters of Arts, Bachelors of Arts, in their reading room pore over the same books, they keep pondering over the same subject, reading the same thing as you read. Your mind dwells upon the same subjects as theirs, and they are your neighbours. When you are in your reading room, people say that he is in the reading room. Upon your honour say whether you are in the living room or whether you are in your thoughts. You do not live in the reading room, even though the dog is seated on your lap, even though your children come into the room, they are nothing to you, you are there in the philosophical plane, and on that height your neighbours are the students who are reading the same subject in their own homes. These are your neighbours, your nearest neighbours, and thus can you extend your helping hand to the students more than to your aunt and grandmamma and dog and servants, who are not your neighbours. Your neighbour is he who lives nearer to your spirit, he who lives on the same plane as you live. Your neighbour is not he who lives in the same house; rats and flies live in the same house, dogs and cats live in the same house.

Tell me, Professor, if you had any thing to do

with it, where would you be born. Would you be born in the family of the same ignorant grandmamma or aunt? No, no. You would be born in the family where the people are of the same mind with you, where the people are such that you have congenial surroundings and environment. You will be born in a different family, so you are all the time changing your family connections. What is the meaning of Love? Love simply means that you feel the same way as another does. Nothing more. You love a man; his interests, his pleasures, his pains are identical with yours. The same objects which pain him pain you, the same objects which please you please him, the same objects which bring delight to you bring delight to him. That is love. You do not love a man for his own sake, you love your own self in him, nothing else. You can love only your own self. There are three men, X, Y and Z, or, as we might put it in the form of a chemical formula: X has got something in common with Y and it has something in common with Z, or X has got more in common with Z than Y, so X will be attracted more to Z than Y.

Thus are your family ties broken and re-broken and re-united. Thus Love simply means recognising something of your self in some other person. Let a man be wholly and solely your counterpart, and you are all love.

This brings us to another subject which Rama will not take up to-night. It is a very important subject. The subject is fearlessness. How is fear created, what

is the cause of fear ? It will be shown that this very attachment, this very desire to perpetuate your ties and relations, is the source of all fear. People say, do not fear, do not fear. How illogical they are ! As if fear were in your power and not over you. A remedy for fear will be given, but Rama leaves that subject, it will be taken up again.

A poem which is a translation of one of the *Upanishads* is going to be recited, and then *bus*. Rama wishes you to learn at least one word of Hindustan. The translation is not perfect, still it will convey some idea.

The untouched soul, greater than all the
Worlds, (because the worlds by it exist),
Smaller than subtle ties of things minutest,
Last of ultimatest,
Sits in the very heart of all that lives,
Resting, it ranges everywhere ! Asleep
It roams the world, unsleeping ; How can
one
Behold divinest spirit, as it is
Glad beyond joy existing outside life.
Beholding it in bodies, bodiless,
Amid impermanency permanent,
Embracing all things, yet in the midst of all,
The mind enlightened casts its grief away.

OM ! OM !!

I AM ALL LIGHT.

Delivered in Denver, Colo., January 13, 1904.

What is the Real Self? The body is not the Real Self, nor is the mind the Real Self, nor is this life the Real Self. How do you know that the world is? Through your consciousness. Even your consciousness undergoes three kinds of changes or moods. There is the waking consciousness, there is the dreaming consciousness, and there is also the deep-sleep consciousness. Your consciousness being like a thermometer or barometer, it gauges the temperature or the pressure of the world.

The consciousness in the wakeful state indicates that the world is solid, rigid, set in its laws and rules. The verdict of consciousness in the dreaming condition is quite different. But the dreaming and sleeping conditions are just as strong as the waking condition. Again we see that your sleeping experience takes just as much time as the waking experience. In your life you sleep just as much as you wake. A child is, so to say, all the time asleep. All the world undergoes that experience. The reading or verdict of our Consciousness in the wakeful condition is flatly contradicted by the

verdict of consciousness in deep sleep or dreaming state.

Now that which is the same yesterday, to-day, and for ever is real. This is the criterion of Truth accepted on all hands. That which persists is real. This consciousness takes three different forms from the subjective stand-point. In the wakeful state this consciousness identifies itself with the body, and when you use the word 'I,' you understand by it this body, this consciousness. It assumes quite a different state in the dreaming condition. You become changed. The dreaming subject is not the same as the waking subject. You find in your dreams that you are poor, whereas you are rich. You find yourself surrounded by enemies, your house is destroyed by fire and you barely escape alive. In your dream you may have taken some water and when you awake, you find yourself thirsty. The dreaming subject is different from the waking subject. So the consciousness assumes one shape in the dreaming condition, and another in the waking condition, and it takes a third shape in the deep sleep condition. Your consciousness then identifies itself with nothingness. You say "I slept so sound, I dreamed nothing at all." In the deep sleep condition there is something in you which keeps awake all the same, which does not sleep. That is your Real Self. That is distinct from the objective consciousness, that is pure consciousness. That is your Self.

A man comes up and says, "At 12 o'clock last night I was on Broadway St., and I saw nothing. There

was not a single individual there at that time." We ask him to put down in black and white the statement that there was not a single individual present on the said street at such a time. The man says it is a true statement, for he himself was an eye witness. Then the question is put, "Are you nobody or somebody ?_ In order that we may accept this statement on your authority, it is self-contradictory. You must be present there if it is true."

When one is in the profoundest slumber, on waking up they say they dreamed nothing. We say, brother, you make this statement that there was nothing there, but in order that this statement may be correct, you should come forth as a witness. If you had been really absent, wherefore this evidence that you give ? There is something in you which is awake even in that deep sleep. That is your Real Self, that is Absolute Will or Absolute Consciousness.

See how the whole world expands from it. Look at rivers. They have three states, one that of a glacier, the other that of small rivulets and brooks. The snow has thawed and the river is in a very soft, quiet, gentle condition. The third condition is when the river has left the mountains and gone into the plains and become very turbulent and filled with mud. These are the three conditions.

In the first condition in the mountains, the image of the Sun was not seen in the snow. In the second and third it is seen. In the second state the river was not

navigable, it was not of any practical value, but still it was very beautiful. In the third condition it is navigable, and the fields and valleys are fertilized also. So we see there were two things present; one was the Sun and the other the river.

One is the Sun of suns in you, which is God in the deep sleep condition. That Sun of Suns shines upon the congealed snow; that Sun of Suns is the witness, the motionless, the unmanifest. When the Sun keeps shining on that nothingness in you for sometime, say in the deep sleep state, the Sun of Suns in you keeps itself in a shining, heating condition, making the causal body in you melt, and from that nothingness flows out the dreaming condition. This is what the Bible says, "God created the world out of nothing." There was God, and that which is called nothing in the first place. Just as the Sun creates the rivers out of the snow, when the Sun of Suns, the God in you, shone upon the seeming nothing—which the Hindu calls Maya—out flew the subject and object. The subject means the perceiver and the object is that which is perceived.

The dreaming experience is to the wakeful experience, as the tender, small rivulet is to the mighty river. They say that man is made in the image of God. In deep sleep you have no ego in you, while in the dreaming and wakeful conditions you have. In the dreaming and waking conditions you have the reflection of God. The Real self is God, the Sun, and not this reflected image. In dreams you see all sorts of things. In order to see

anything, in what light have you to see it? Is it the light of the Moon, the light of the stars, or the Sun that enables us to see things? No. Now what light is it that enables you to see all sorts of things in dreams? It is the light *within* you. It is the same light which makes every object visible. This light which enables you to see all sorts of things in the dreams simply shone free in the deep sleep state. It makes the objects in the dreams visible, so that light remains constant in the deep sleep state as well as in the dreaming state. Just as in the dream if you see the moon, the moon as well as the light of the moon owes its existence to the light within.

To-day it has been proved that you are all Light. You are the Light of lights. Just as in the stream, you know that the Sun which is at the source is the same as at the mouth, so the Real Self in you is the same in the deep sleep, the dreaming, and the wakeful states. That Thou Art. Identify yourself with that reality within, then you are strong and full of power. If you identify yourself with fickle, changeable things, it is like a rolling stone gathering no moss. The Sun is not the same at the source, the middle, and the mouth of just one river, but it is the same in all the rivers of the world.

That Light of lights in you is the Real Self of the deep sleep, the dreaming, and the wakeful states of all the people in the world. That Light is not different from the objects upon which it shines. You are that Light of lights. Dwell upon this idea that you are the Light of lights. That am I. I am the Light of

lights. Identify yourself with the Light of lights. That is your real essence. No fears, no frowns, no sorrow, everywhere it is that. The Light of lights, the constant, the unchangeable, the same yesterday, to-day, and for ever. I am the Light of lights ; the whole world appears as mere eddies and waves, as mere ripples and rings.

The following method will be found extremely beneficial towards lifting the veil enveloping the 'little Self.'

People say 'when you walk, have a friend to talk.' This is fallacious for the following reasons :—

First. When we walk alone, our breath is natural, rythmical and conducive to health. For this reason, Kant towards the close of his life always walked alone to keep up the harmony of breath, and he lived up to a good old age. When we walk alone, we can breathe through the nostrils, but when we are talking, we have to breathe through our mouths. Breathing through the nostrils is always invigorating and gives strength to the lungs. God breatned into the nostrils of man and not into the mouth. We may exhale through the mouth, but we should always inhale through the nostrils. The air that enters the lungs is sifted by the hair in the nostrils.

Second. When we are walking alone, we are in the best mood to think and sublime thoughts just seek us. Lord Clive somehow stumbled on this secret and used to walk up and down when he had to think upon a most intricate problem in Indian politics. Thus walking alone is extremely beneficial in intellectual culture.

When we are walking in company, or with people who are all the time forcing their ideas on us, we shut out upon ourselves the original and sublime thoughts which had to visit us otherwise.

Third. From the spiritual stand-point. When walking alone the mind shakes off the dividing forces and discordant elements and gets its centre, and imagination, which is the relaxation of the soul, finds an opportunity to enjoy itself. The whole system is invigorated.

Make this auto-suggestion to yourself that you are happiness incarnate. I am the Light of lights. That is the idea which is to be emphasised in cultivating our higher faculties. Walking in the moon-light or early in the morning has indescribable benefits connected with it. Walk towards the setting or rising Sun, walk on the banks of rivers, walk where the cool breeze is playing, and you will find yourself in tune with nature, in harmony with the universe.

OM ! OM !! OM !!!

BE NOT CENTRE OUT.

Delivered at Castle Springs, June 9, 1903.

The way with the people here is to keep talking while they are eating, but in India it is different. There while you are eating, you have never to talk. You know while eating everybody has to do that process religiously as it were, has to make it sacred. With every morsel of food that goes into your mouth, you have to contemplate on the idea that this morsel is a representation of the outside earth and here am I incorporating into me the whole universe. And while they are eating, they constantly keep that thought in their mind and chant OM, mentally realizing and feeling that the whole world is incorporated in me. OM, OM, the universe is in me, the world is my body. Thus with every morsel they find themselves spiritually strengthened. Spiritual and physical meat go together. The whole world is I, my own flesh and blood. The food is a representative of the whole world, my own flesh and blood. All is oneness. That being already familiar to the Hindu minds, all those ideas flock into their minds and the feelings, emotional nature and will power are strengthened to such a degree that realization comes immediately,

and the very process of eating called animal process is a realizing process.

While bathing, you are to chant , which means water ; water is the ocean of solid earth. Stripped of the clothes the body is united with the water, the body is receiving that water into every pore and we are one with nature, one with the fish, regaining our brotherhood with the water of the universe. Just as the water is taking off the soil and dirt from the body, so is the soil taken off the soul. The whole universe is my food, I am eating air. Similarly every process and every act of life, according to the Vedanta, may be turned into a religious act. Even diseases are deified.

When smallpox visits a house in India, they never worry, never do any thing, they rejoice. Is it not wonderful ? They have all sorts of music, it is a most religious occasion. Divinity is worshipped by each and all in the house. They have no grief or anxious desires. When the child is cured, they celebrate the worship of the divinity by giving away money, and beating druins and making great show of joy and happiness, expressing their gratitude and love to the divine universe. Now-a-days these ceremonies have lost their significance to the masses. Whether the people understand that or not, Rama knows the meaning and puts all that to the best use.

Rama recommends one thing to every one of you. Early in the morning when you get up or are walking or doing anything else, keep your thoughts always at

home. Keep yourself always in centre. Be not centre out. Just as the fish live in the ocean of water, just as the birds live in the ocean of air, just so you live in the ocean of light. In light you live, move, and have your being. Even when it is dark, it is light then according to Science. The inner light is always present. In the deep sleep state, light is present. In order to aid concentration, in order to rise to the highest summit of realization for beginners, it is found absolutely necessary to associate their being with light.

We do not worship Light as a material thing, as the Roman Catholics do with their idols. As a most decided step which is calculated to bring you realization of Self, it is preached over and over again in the Hindu Scriptures that you must begin by continually contemplating the light of the world as yourself. When you are chanting OM, feel that you are Light, Glory. Light you are. This idea which is so scientifically brought about in the Hindu Scriptures was stumbled upon by all the prophets. Christ said, "I am the light of the world." Mahomet and all the great saints spoke in the same way. As light you permeate all things. These ideas are to be constantly kept before one and in that way you are always in touch with divinity. Thus with the Hindu, everything is done from a religious stand-point, in harmony with the Spirit.

Willing or unwilling, all the forces of nature are bound to bring man to the Realization of Self. Favourable as well as unfavourable circumstances make no

difference whatever. Just as in walking we raise one foot and then the other is brought down, pleasure and pain continually following each other, this process is working throughout the whole universe. Those people are really happy who keep themselves above worldly pleasures and pains. Both of them are to be avoided and therein lies true happiness. One is as welcome as the other. Worldly pleasures and pains do not appear to him as being different, one is as acceptable as the other to the man who rises above them. In the womb of every pleasure is pain present, and in the womb of every pain is pleasure present. He who takes up the pleasures must take up the pains also. They are inseparable. The way to True Happiness is to rise above them. Enjoy the Self all the time. That man is free who can enjoy the pleasures as well as the pains. Live in the Real Self always, and nothing can mar your happiness. All nature pays homage to the man who is free, the whole universe bows down before him. I am that, you are free. Whether this is appreciable to-day or not, it remains a stern reality, and it must be realized sooner or later by all. The chanting of SOHAM and OM is simply to keep you in the truth. The greatest fall is being brought down to the plane of causality. The very moment one begins to reflect upon the causes of the phenomena in the world, from that very moment one falls. A child is above causation, he enjoys everything and cares not for the reason. So he is cheerful and happy. He is above the plane of causation, causality. Instead of

falling into the plane of causation, you must rise into Divinity. I am simply the witness of the phenomena, never entangled in them, always above them. All these phenomena are simply harmonic vibrations, the upward and downward motion of the wheel, the raising and bringing down of the step. The object is to make you rise above causation and not to bring you down. Continuous struggles and efforts have to be made to rise above the plane of causation. Live in your Godhead and you are free, your own master, Ruler of the Universe.

OM! OM! OM!

AIDS TO REALIZATION OR PRANAYAMA.

Delivered March 8, 1903.

To-day Rama will discourse on certain matters which will be of great help to those who have listened to his previous lectures. We will take up *Pranayama* first. *Pranayama* literally means 'control of breath.' The Hindu books on Yoga give eight principal methods of controlling the breath. But Rama will lay before you only one method known as *Pranayama*, a very important method of controlling the breath. You will put the question what is the use of controlling the breath ? In answer to that Rama simply says, "Learn this method of controlling the breath and put it into practice, and your own practice will show that it is extremely useful." Whenever you feel dizzy, whenever you feel in dumps, in blues, dejected, crest-fallen, whenever you feel put out, practise *Pranayama*, which Rama is going to lay before you, and you will see that immediately you are rested. You will find the immediate use of this way of controlling the breath. Again when you begin to write on any subject, when you begin to think on any subject, and you find that you

cannot control your thoughts, practise this *Pranayama* and immediately you will marvel at the powers you will attain. Everything is in order. Everything is put in the most desirable state. These are the benefits of *Pranayama.* It will cure you of many physical diseases. You will be cured of stomachache, heartache, headache, by *Pranayama.* We will now see what is that. In this country people are trying to control the breath this way or that, but Rama lays before you a method which has stood the test of time, which was practised in India in the most ancient days, and which is practised there even to-day and all those who have practised it there from the most ancient times to the present time, have found it highly beneficial.

Well, in order to practise Pranayama, you must sit in a most comfortable, easy position ; to sit cross-legged is the most comfortable posture, but this posture will kill you, an East Indian. You may sit in an easy chair. Keep your body straight, back-bone stiff, head up, chest out, eyes front. Place the right hand thumb on the right nostril, and inhale the breath slowly through the left nostril. Go on inhaling slowly, until you feel at ease, go on inhaling as long as you can conveniently. While inhaling, let not the mind be vacant. While you are inhaling, let the mind be concentrated on the thought that all omnipotent, omniscient, omnipresent divinity is being inhaled, that you are drinking divinity, godhead, the whole world, all the universe. Well, when you think you have filled in the

air to your best, then close the left nostril, through which you were inhaling, by finger, and when you stop both nostrils, let not the breath escape through the mouth ; keep the inhaled breath within you in the lungs, in the stomach, in the abdomen, all the cavities being filled with air, the air which you have inhaled, and when the breathed air is in you, let not the mind be vacant, let the mind be centred in the idea, in the truth that you are divinity, the Almighty God that fills, permeates and pervades everything, every atom and molecule in the universe. Feel that. Put forth all your energies to realize that idea, apply all your strength to feel your divinity. Just as the breath fills your body, so realize and feel that you are the truth, you are the power divine that fills the whole universe. Feel that. You want to concentrate your minds on that. When you think that you cannot hold the breath any longer, then keep the left hand nostril shut, open the right hand nostril, and through the right hand nostril, slowly, gradually exhale. There let the mind not remain at rest, let it work, let it feel that just as the breath comes, and impurities of the stomach are being driven off, so is all impurity, unchastity, all that was unclean, all that was wicked, savoring of wickedness, all ignorance are exhaled, driven off, and deserted. All weakness is gone, no weakness, no ignorance, no fear, no anxiety, no pain, no worry, no troubles, all ceased, gone, left you. When you have exhaled, when you have breathed out so far as you most conveniently can, go on exhaling so

long as you conveniently can, and when you think that you cannot exhale any longer, then try to keep all air shut out with both nostrils open. Take off the hand from your nose; don't allow the air to come in for sometime, for as long as you can, and while by your efforts the air is not allowed to enter the lungs through the nostrils, let the mind be again at work and let it feel, let it be exerted to its full power and strength, in realizing that this is the unlimited divinity. All time and space is thought by me, my own real Atma, Self, beyond time, space and causation, feel that this divinity is beyond time, space and causation, is not limited by anything in this world. It is beyond imagination, beyond thought, beyond all that, beyond everything, not limited, everything is contained in it, everything is limited by it, the Atma or Self cannot be limited. Feel that.

Thus you mark that in this Pranayama, as laid before you so far, there are four processes, both physical and mental. The first process was inhaling. The inhaling part was the physical process, and the idea, the way or feeling and thinking and applying your mind and exerting your energy to realize that divinity, that divinity am I. Divinity is me. This idea was the mental process connected with it. Again while you kept the breath in your lungs, there was a double process, the physical process of keeping it in your lungs, and the mental process of feeling that you were the whole universe, and in the third process you exhaled through the right nostril, and threw off all weakness; firm

determination to keep yourself rooted, established, seated in the divinity, never to allow any weakness, or any demon temptation to approach you, and then there was the fourth process of keeping the breath outside. Thus the first half of Pranayama is done up to so far in this fourth process. One-half is finished. After going through this fourth process, you may take a little rest. Then allow the breath to fill your nostrils as it may. Inhale and exhale just as you inhale and exhale rapidly after taking a long walk. This natural inhalation and exhalation which will go on very rapidly, is Pranayama by itself. That is the natural Pranayama. So after taking rest this way, after allowing your lungs to inhale and exhale for sometime, begin again. Now begin, not with the left hand but with the right hand nostril. Mental process the same as before. Only the nostrils are changed. Inhale through the right hand nostril, and while inhaling, feel that you are inhaling divinity, and after inhaling to your fill, so long as conveniently you can, keep the breath within you, and again, when the breath is within you, feel that you are the breath and life of the whole universe, you fill and enliven the wide world, and after that exhale through the left hand nostril. Exhale through the nostril through which you inhaled in the first half of Pranayama and feel that you are driving off, just as the Sun drives off the mist, fog, cold, darkness ; so feel that all weakness, all darkness is being driven off from your mind. No mist, fog, darkness or cold. And then keep the breath outside

your nose, and try to elongate and lengthen every process. Altogether we have got eight processes in this. The first four processes form one-half of the Pranayama, and the last four form the second half of the Pranayama. Try to lengthen every one of these processes as long as and as much as you can. Here is harmonious motion; just as a pendulum has got double oscillation, so here you have to make a pendulum of your breath, harmonious motion. You will see by your own experience that you gain immense strength. Most of your diseases leave you; consumption, diseases of the stomach, blood diseases, and almost every disease will leave you if you practise that.

Well, Rama finds that when people begin to practise Pranayama, most of them fall sick. The reason is that they do not adopt the natural course. They begin to inhale and exhale for so many seconds; that will make you sick. Be natural in every part of this breathing. Make efforts, do your best to lengthen every process, but do not fatigue yourself. Do not work much yourself. If after performing only the first two processes, say, the inhalation and keeping the breath in your lungs, you feel tired, stop. Stop, you are under no obligation. The next day be more considerate, and while performing the first process or the second process, try to keep your energies reserved, so that you may be able to continue the remaining processes; be judicious.

Well, this is the only favourable method of controlling the breath. This is a kind of physical exercise.

Those who think that this Pranayama has got something mystical, some divine meaning in it, are mistaken. Those who think that the highest realization culminates in it and that there is nothing higher than it, are mistaken. Pranayama or this control of breath has nothing supernatural in it. It is an ordinary exercise. Just as you go out and take physical exercise, so is this a kind of exercise of the lungs. There is no real significance in it, nothing mystic about it.

One thing more ought to be said in connection with Pranayama. When you begin to inhale or exhale, keep your (you will pardon if Rama uses that word) abdomen, the lower part of the body, drawn in. That will be of great use to you. Again when you inhale or exhale, let the breath reach and fill all your belly. Let not the breath simply go up to the heart and no farther. Let the breath go deeper down. Let every cavity of your body, all the upper half of your body be filled. Well, this will do for Pranayama and those who want to concentrate their minds on Vedantic lines, will find it a wonderful aid to practise Pranayama before they begin to chant OM, before they begin to concentrate their mind on any method they have read of in the Vedantic literature.

Now will Rama lay before you one method of concentrating the mind. This paper you need not begin to read just now. Rama will let you know how to read it. Well, you know this is for those who have been attending Rama's lectures. Those who have not

attended the lectures will not find it interesting, will not be able to find any good in it, perhaps, still the method of reading it will do them some good. They can apply that method to their own prayers. They need not take this paper with them, they may learn the method and apply it to their own prayers. If you think that these typed papers are of any good, you can get them printed, anyone of you for your own use. This is a form of prayer. It is not a prayer in the sense that it begs, asks, or seeks anything from God. It is a prayer in this sense that it enables you to realize your divinity. Most of you have got that red book on "Realization" by Rama. Well, this paper is on the same lines as that book. This paper, meaning the one entitled Soham given at the end of this lecture, you can keep in your pockets all the time, and whenever you feel that the circumstances of your position are too much for you, whenever you feel the burden of cares, worries, anxieties of your everyday life weigh you down, take up this paper, sit in solitude, and begin to read it in the way which Rama will illustrate to-night.

Sit at your ease. Sit in the same way as you were asked to sit when practising *Pranayama*. You may close your eyes, begin in a prayerful mood, or keep your eyes half closed just as you wish.

"There is but one reality, OM ! OM !! OM !!!" Read that and lay aside the paper, let it rest there. "There is but one reality." You know that, that is the truth. At least all those who have taken interest

in Rama's lectures know that that is the truth, when you are convinced that that is the truth, *feel* it. There is but one reality. Say that in the language of feeling, say that with your whole heart, melt in the idea. There is but one reality, OM ! OM !! OM !!! Now see, after writing this verse 'There is but one reality' there is written opposite to it OM ! OM !! OM !!! What does that signify ? That signifies that when you have filled your heart, saturated your mind with the idea that there is but one reality, instead of reading out all these words, one, two, three, four, five, say only one word OM, as this one word represents the whole idea for you. Just as in Algebra, we represent big quantities by x or y, a or b or some other letter, so when you have read out this thought 'There is but one reality,' this name OM, which is the holy of holies, this name OM possessing the highest powers of divinity or God, should be chanted and while chanting it feel the idea that there is but one reality, while your lips are chanting OM, your whole soul should feel the idea that there is but one reality, but at present to you the words 'There is but one reality', are most probably mere jargon, they convey no sense to you. If you have heard Rama's Lectures, you must know that there is but one reality. It ought to have a concrete meaning to you. It means that all this phenomenal universe which dampens our spirits and mars our joy, all this phenomenal universe of difference is no reality, the reality is only one, all the circumstances are no reality. This is the meaning.

The reality is only one, and these baffling circumstances are no reality. Those who have not tried this experiment, and have frightened away their energies, alone deny the existence of this one reality. It is just as much a matter of experience as any experiment performed in any laboratory, it is a solid, stern fact. When you melt your mind, when you lose your little false self in the Divinity, what is the consequence? The consequence is (mark these words of Jesus of Nazareth) that if you have a mustard seed worth of faith and bid the mountain to come, it will come. Live that reality, feel that reality, and you will see that all your circumstances, all your imminent dangers, all the troubles and anxieties that stare you in the face, are bound to disappear. You put more faith in the outside phenomena than in the divinity, you make the world more real than God. You have hypnotized yourself into a rigidity with regard to outside phenomena, and thus it is that you involve yourself in all sorts of sickness and trouble. Take up this paper whenever you are much dejected, and feel that there is but one reality. See that this one statement is a higher statement than all the so-called truths insinuated in you through the . All the so-called facts which you believed to be facts, are simply an illusion, a delusion, hypnotized into you by the senses. Be not dupes of the senses. Somebody comes and finds fault with you, and criticizes you, another comes and abuses you, another comes and puffs you up and flatters you; all these are not facts,

all these are not reality, the reality, the stern fact you should feel. When chanting this, dispel and expel all the belief that you have put into the outside phenomenal circumstances, put forth all your energies and strength on this fact, "There is but one reality" feel that. "There is but one reality OM ! OM !! OM !!!" Well, oftentimes you will see that reading out for the first time the idea of 'There is but one reality' will make you cheerful and happy, will keep you above all pain and difficulty, but if you feel inclined to read further, you may, otherwise it is enough, if you can put into practice only one sentence of that paper in your pocket. If you think you require some more strength, read the next sentence, "That reality is Myself." Now it comes nearer home. Oh, my neighbour is not different from me, I am present there also. That reality is Myself. OM ! OM !! OM !!! Mark, some people say that when you are chanting OM or doing this, keep your hands closed ; no restrictions of any kind. Feel the idea. It is not necessary when concentrating to throw yourself in any definite position. No restrictions. When you are feeling, feeling and trying to breathe in and take in the idea, then care not about the body, be not concerned about what the people will say. If you are inclined to sing, go on singing. If you are inclined to lie down, lie down on the floor. Feel the idea. If your hands strike that way, let them strike. No restrictions as to the body, feel the idea. Here comes the idea 'Omnipotent,' dwell on it. This paper is for those who

have attended the Lectures. Those who have not will of course not find it of much interest. Those who have attended the Lectures will know that the real Atma is all power, the Self Supreme is omnipotent. With regard to that, everything in this world is being done from the Atma, just as through the Sun is everything being done on this Earth. The wind blows on account of the Sun, the grass grows on account of the Sun, the river flows through the Sun, people wake up on account of the Sun, the roses bloom on account of the Sun. Similarly, it is on account of the Atma, on account of the Omnipotent Self Supreme that every phenomenon is taking place in the universe. Omnipotent, Omnipotent OM ! OM !! OM !!! Thus all the doubts which weaken and baffle you, all the misunderstandings which make a coward of you, have no right to make their entrance into your holy presence, feel that you are Omnipotent. Just as you think, you become. Call yourself a sinner and you must become a sinner ; call yourself a fool and you must become a fool, call yourself weak and there is no power in this world that can make you strong. Feel that Omnipotence and Omnipotent you are.

Then comes 'Omniscient.' Take up this idea, let the mind dwell on that thought, sing OM. The word OM stands for Omniscience, and chant OM. The word or formula to be chanted is OM ; Omniscience, OM, OM. Proceed this way and let those wrong notions which hypnotize you into ignorant fools, be dispensed with. The most direct road to Godhead is that.

Take up the similar idea 'Omnipresent.' Feel that you are not finite, not this little body ; you are not this little Self, this Jiva, this ego you are not. That which permeates and pervades every molecule and atom, that is yourself. Bear in mind not the least doubt about it. Omnipotent, Omniscient, Omnipresent that I am, that pervades everything, all bodies are mine. OM ! OM !! OM !!!

Well, Rama need not dwell on the remaining sentences, they will simply be read out to you. Practise this method and Rama is wrong if you do not realize divinity and truth in one week.

"Perfect health is me."

If that body which you call mine is sick, leave it aside, do not think of it, feel that you are health itself, perfect health is yours. Feel that. The body will immediately become healthy of its own accord. This is the secret. Try and you will see whether it is a fact or not. Despite yourself the body will get well. You will not care for this body. "O God, make me well." There is a beautiful in the Sanskrit Scriptures " ." This truth cannot be found by the weak. Don't you see when you go to the President of the United States or to a King, you are expelled if you go as a beggar, you are not allowed to enter his presence. So when you approach God in a beggarly state, you will be knocked out. Feel that you are healthy, don't ask anything. I am healthy and healthy you are.

Then comes the next idea "All Power am I." Keep that in your mind and chant OM ! OM !! OM !!! Thus say all power am I.

Then the next idea, "All the universe is but my idea." Believe that and while reading it, call to mind the arguments which the Vedantin advances to prove that fact. Call to mind all that you know to prove that fact and if you have not read or heard anything which proves that the whole world is my idea, believe it, and you will see that the world is your idea. The world is my idea, chant OM and feel that. Similarly all the rest,

All Joy I am.	Om ! Om !! Om !!!
All Knowledge I am.	Om ! Om !! Om !!!
All Truth I am.	Om ! Om !! Om !!!
All Light I am.	Om ! Om !! Om !!!
Fearless, fearless I am.	Om ! Om !! Om !!!
No attachment or repulsion. I am the fulfilment of all desires.	Om ! Om !! Om !!!
I am the over-soul.	Om ! Om !! Om !!!
I hear in all ears.	Om ! Om !! Om !!!
I see in all eyes.	Om ! Om !! Om !!!
In all minds I think.	Om ! Om !! Om !!!
Sages aspire only to know the truth which is myself.	Om ! Om !! Om !!!
The life and light that shineth through the Sun and stars am I.	Om ! Om !! Om !!!

This closes this paper.

A few words might be said now to illustrate this.

There is a fine story that stands in Hindi folklore. There was once a great Pandit, a great sage. He was reading out the sacred texts to some people. It so happened that the village milk-maids passed by the Pandit or sage who was reading out the sacred texts to the people. These maids heard from the lips of the sage these words, "The sacred name of God the Holy Being is the great *ship* which makes us cross the ocean, as if the ocean were simply a small pool." Nothing at all. A statement of that kind they heard. These maids took that statement literally. They put implicit faith in that saying. They had to cross the river every day to sell their milk on the opposite bank. Milk-maids they were. They reflected in their minds. It is a sacred text, it cannot be wrong, it must be right. They said, "Why should we give a five cent piece to the boatman everyday? Why not cross the river by taking the holy name of God and chanting OM? Why should we pay five cents every day?" Their faith was strong as adamant. The next day they came and simply chanted OM, paid nothing to the boatman, began to wade the river, crossed the river and were not drowned. Day after day they began to cross the river, they paid no money to the boatman. After about a month or so they felt very grateful to the teacher who had recited the texts which saved their money. They asked the sage to be kind enough to dine at their house. Well, the request was granted, the sage had to go to their house on the appointed day. One of those maids came

to fetch him. While this maid was conducting the sage to their village, they came to the river, and there in a trice the maid went up to the opposite shore and the sage remained on the other bank, could not follow her. In a short while the maid came back and asked the reason of his delay. He said that he was waiting for the boatman. The boatman ought to take him to the opposite shore. The maid replied, "Sir, we are so thankful to you. You have been so kind as to save us full 35 cents piece, and not only this 35 cents piece but all our lifelong we shall spend no money to pay the boatman. Why don't you yourself save the money and come to the opposite bank with us? We go to the opposite bank uninjured, unharmed through your advice and teaching. You yourself also can go to the opposite shore." The sage asked what piece of advice was it that saved their money. The maid reminded him of the text he once gave. That God's name was a ship that carried us across the ocean of this world. He said, alright, alright, he too must practise it. There were other companions. (Don't go away, here comes the interesting part of the story.) There was a long, long rope. He fastened that rope to his waist and asked his companions to keep the remaining part of the rope to themselves, and said he would jump into the river, and take the name of God and would venture to cross the river on faith, but if they saw that he was being drowned, they should drag him back. The sage jumped into the river, went on for a few steps and was found

to be drowning. They drew him out. So just mark. This kind of faith that that Pandit had, this faith which gives credence to it, is not the saving principle. This is the crookedness in your hearts. When you begin to chant OM or take the name of God, and say "I am health, health," in your heart of hearts you tremble, in your heart of hearts you have that little quaking, quivering *if*. "*If* I sink, draw me out" you have that small faltering *if*. In your mind , no hypothetical cases here. This is a fact that all differences, all the circumstances in this world are my creation, my doing, nothing else. You are the divinity, the Lord of lords you are ; feel that. Realize it this moment. Have firm, unswerving faith, realize knowledge, practical knowledge. You will see that by reading this paper everyday in the way pointed out to-night, all your little *ifs* that bind you will be driven out. The small *if* will be got rid of by keeping yourself constantly in touch with your divinity. Read this paper twice every day, if not five times, and all your little *ifs* will be driven out.

Rama stops the Lecture now and those of you who want to have a little social talk with Rama may do so, after this seat is left. Will leave this seat after chanting OM, OM, OM.

One word more. Those of you who have not heard these Lectures, and so have not been able to follow his lecture will find all this Vedantic philosophy brought out in most philosophical way in a book form. The

whole of the Vedantic philosophy will be laid before you. And one word more, all the doubts that you entertain on Vedantic philosophy and all the misgivings you have, have been once the doubts and misgivings of Rama himself. Your experiences and your doubts are the doubts of Rama himself. Rama saw his way through these, and you are assured that all our doubts are perverted ignorance. All these doubts are evanescent, they can evaporate in a second. If any of you wish to have a special talk with Rama on your doubts, you can.

Again it may be said that if you want to get rid of misery, to secure perfect happiness, to regain your salvation, to realize realization, you must realize the Vedanta. There is no other way. All your creeds, all your dogmas, all your realizations, simply lead to the Vedanta. They simply lead to the Absolute Truth. These are hopeful signs, very good signs that most of the recently started cults in America are incorporating and imbibing the Vedanta. They are taking it in. They need not acknowledge their debt to it. Christian Science, New Thought, Spiritualism or Divine Science, etc., these people who are taking us, are divinity ; that is a great hopeful sign for America. But Rama tells you that if you want to realize the truth in its full glory and in its whole beauty, there is the Vedanta. You might give it any name you please, but here in the Hindu Scriptures they put it in the boldest, most pronounced language. This is the highest truth that you are the Divinity, the Lord of lords. Feel that, realize

that, and nothing can harm you, nothing can injure you, you are the Lord of lords. The world is my idea, I am the Lord of lords. There is the truth. If you are not accustomed to hear such things, be not afraid. What if your parents did not believe in that? Your parents did their best, you ought to do your best. Your salvation is not your parent's business. Your salvation is your own business. Do not consider the Vedanta as foreign to you. No, it is natural to you. Is your own Atma foreign to you? The Vedanta simply tells you about your own Atma and Self. It would be foreign, if your own soul were foreign to you. All pain—bodily, mental, moral, and spiritual—is stopped immediately by realizing the Vedanta, and realization is not a hard business.

OM ! OM ! OM !!!

SOHAM.

Delivered on June 10, 1903.

There is a very useful Mantram which should be familiar to everyone. It is SOHAM. The meaning of 'So' in the English language is such, but in the Sanskrit language 'So' means *that*, and 'That' always means God or Divinity. So the word 'So' means God. In India the wife never calls her husband by name. To her there is only one man in the world and that is her husband. She always calls him "That," as if there were no one else present in the whole universe. Consequently to her he is always God, and God is always in her thoughts. Thus to a Vedantin the word 'So' always means God or Divinity. There is but one reality, My Self. That thought should be constantly kept in mind.

Ham in the Persian language means I. Drop the H and supply the I and we have So-am-I, That am I, God am I, Divinity am I, and God is always speaking through me, for that is all there is. OM is also contained here. Drop the S and H, we have OM. So Ham is the natural sound which comes from the breath, and all the time we should have the full significance of the word continually in our minds. Keep watch over the

breath and make the breath harmonical through this Mantram SOHAM. It is a mental, physical, and spiritual exercise. While breathing there are two processes involved, going in and coming out, inspiration and expiration. When inhaling, So is said, and when exhaling, Ham is said. Sometimes a beginner finds it more convenient to chant *So Ham* than OM. It embraces both. When not chanting aloud, meditate upon it, internally and mentally dwell upon it, all the time breathing quite naturally. This is the real kind of auto-suggestion, which leads one away from the hypnotism of the senses and brings one back to Godhead. That am I. There is harmonious motion going on in the universe all the time. The word in Sanskrit also means the Sun. The Sun am I. I am the giver of light, I receive nothing but give all. I am a giver and not a receiver. Supposing we are the recipients of very unkind letters from others, and of severe criticisms of jealous persons. Are we to be disturbed and feel sorry and worry about it? No. Rest undisturbed in your Godhead. Think kindly and lovingly of those who are trying to harm you most. They are your own Self, and to your own Self you can only give good thoughts. I am the Sun of Suns. Light, Glory, Power am I. Who is there to injure me? My Self cannot injure My Self. Impossible. Rise above the little false opinions of others. Let God always speak, think and act through you. Rest at peace in your Godhead. I am the Sun, the giver of light to the world.

Feel perfect strength. You see all our difficulties are due to our regard of self, of our little self as bound by space. This is the thought which weakens and kills us. In order to remove this disease, anybody or everybody is to sit down naturally in a room and there weep or cry, beat his breast and say, "Out demon, out, out demon, out." Put yourself in a state as if this body of yours were never born; you are the Divinity, you are not this. If you keep yourself confined within time and space, the designs of other people and other men's thoughts molest you. This body that you are addressing is an hallucination. I am God. Do you mark that? Believe in reality more than in false opinions. Divinity you are. Evil thoughts and temptations have no right to enter your holy presence. What right have they to make their appearance in your presence? Sacred, holy you are. Feel that. Where is the disease? Expect nothing, fear nothing, feel no responsibility. Do not take to your work as in duty bound. What is Duty? Duty is your own creation. Take to your work as a noble prince. Everything should be like a plaything to you. Do the work before you cheerfully, freely.

Diseases are of two kinds. We call them in Indian language *Adhyatmic* (internal) disease, and *Adhibhautic* (external) disease. Literally it means demon disease and fairy disease, giant disease and woman disease. What is the meaning of this? Oh, the fairy disease or female disease is the one which rises from within us. Desires within us, our wishes, our attachments, our

yearnings are the fairy diseases. And the giant diseases are positive diseases, are those which befall us through the actions or influences of others. Well, how to cure a man. They say do not bother yourself about the male disease, about what is called the *adhibhautic* disease, demon disease, or outside disease. The very moment you cure yourself of your weakening desires, the very moment you rid yourself of those, the outside diseases will immediately leave you. But the people in this world make a mistake, they do not attend to their own work. They do not attend to that part of the difficulty which is created by their own desires. They begin to fight first with outside fears, so they begin at the wrong place, they want to fight with the circumstances first. They want to remove the male disease, the disease which comes through the influence of others. The Vedanta says that your desires are your weaknesses, everything else will be decided for you. Here is the female part in you. This is what attracts the outside influences. Just as one dog has a piece of flesh in his mouth, other dogs come to fight for it. When you get rid of your weakness or female disease, the male disease will immediately leave you. The nature of this female or fairy disease ought to be further explained. Here is somebody. If he is perfectly pure, if he can keep himself perfectly above all temptation and realize the Godhead within him and be ready to say "Get behind me, Satan, I will have none of thee," to him Rama makes a statement. To him nobody's desires in this world, no one's thoughts,

evils or temptations of no one in this world will do any harm. No force can molest him or bring him down in the least, because he has got rid of the demon disease himself. The very moment we make ourselves weak, and begin to desire fleshy enjoyments, what happens? Evil thoughts of all foes take the shape of this temptation or that and devour us. If you want to enjoy peace and perfect happiness, if you want to realize your divinity, the lower nature must die. In this death is life, in this death is life. Now here feel yourself to be God. Do not postpone your Godhead until you reach India. Free yourself, and when you have to attend to that business, attend to it with a cool head, with a sedate, secure spirit.

I desire nothing. I have no needs, no fear, no expectation, no responsibility.

This circle A is a pulley, and on this pulley hangs a very fine silk thread, and to the ends of this silk thread are fastened two weights, one is 10 and the other 6. Now to this weight 6. (the smaller weight), we add another weight 4. Six plus four makes ten, so we have 10 on one side and 10 on the other side. Balance. They will not move at all. Well, now supposing we take away the weight 4 and then we have left 10 on one side and 6 on the other side. The weights are not balanced. What will the consequence be ? The 10 will go down and the 6 will rise. After a second, we add this weight 4 to the weight 6. Again we make both the weights equal on both sides. Then what will the consequence be ? So many people state that it will be balanced, but that is not so, it will go on moving. At first sight it seems that after one second when the weights are balanced, the motion will also be balanced. When Rama lectured on the subject in the University, all the students had to say that it would stop, but when the experiment was shown or explained to them, it gave them light. Even when the weights were made equal, it went on running, did not stop. Thus in the beginning we see that if the weights are made equal, it will rest, the original rest will be preserved. When once motion has been started and we make the weights on the two sides equal, the motion will not be arrested. If we allow the weights 6 and 10 to operate on two sides for two seconds and after two seconds we add the weight four again, that would make the weights on two sides equal

and yet the motion would not be balanced, would not be attained. So if after three seconds we make the weights equal, still the motion will not be stopped. One difference we mark at the close of the first second, the velocity or speed of the weights must be 4 feet per second. If the unequal weights move on for one second, the resultant velocity is 4 ft., and if the inequality continues for two seconds, the resultant velocity will be 8. If the unequal weights be allowed to operate for 3 consecutive seconds, the velocity will be 12 and at the end of 4 seconds, it will be 16, etc. We see that if the weights are kept unequal, the consequence is that at the close of each second, there is a difference of velocity, 4 plus the original velocity. So the velocity goes on receiving its increment of 4. The velocity that has already been acquired remains the same. We see that if the weights were made equal in the beginning before the motion was started, then the weights being equal there will be rest. If the weights are equal after the velocity 4 has been acquired, then the equality of weights will prevent any further increment of velocity, and if the weights are made equal at the end of the second second, then the result will be that the acquired velocity will be 8, but there will be no further increment to this velocity, and after the 3rd second the acquired velocity is 12, there will be no further increment to the velocity. The increase in velocity at the end of the first second is called acceleration. But we see here another thing. When the weights on two sides

are made equal, there remains no force acting upon the bodies. If there be no force acting upon the bodies, there cannot be any change produced in a state of rest or motion. There is no change produced in rest or motion. If there is original rest, and we make the force 10 on one side and 10 on the other, and if there has been motion in the weights for one second and the weights are made equal, according to this law the original acquired motion will remain there. It does not prevent the original rest or the original acquired velocity but the equality in the weights will prevent no further change in the velocity. So if at the end of the second second we make the weights equal, the original acquired velocity will remain there. So at the end of the third second, the original acquired velocity being 12, the equality of weights will prevent any further increase of velocity.

So we come now to the case of a man of realization. Realization is simply the equality of weights on both sides. Realization is making the weights equal, taking away the inequality from within you. It is making you free of external circumstances. It is saving you from being at the mercy of winds and storms. Realization frees you from outside influences. It makes you stand by yourself. This being done, all further what we call acceleration is stopped, but the original acquired velocity remains there. The original acquired velocity is what we call inertia or Purva Adhyasa. That remains there. That will have its way. We see that this realization

was achieved by some people, in which the original acquired velocity was very, very small, but through their bodies great works were not performed. But there are other people whose original acquired velocity is wonderful, marvellous. They are free but their bodies will be in continuous motion. Their bodies will be doing wonderful deeds, great and sublime actions. Work is another name for realization.

Quotation given by Dr. Anthony— "Pleasures wrapped up in duties' garments."

Realize your divinity and everything is done.

OM ! OM !! OM !!!

THE VEDANTA AND SOCIALISM.

First of all as to the name, Socialism, Rama would prefer to call it Individualism. The word Socialism gives prominence to the idea of the rule of society, but Rama says the right spirit of Truth is to assert the supremacy of the individual against all the world, all the universe. Then there is no worry, no anxiety. This is what Rama calls Individualism, let people call it Socialism, if they wish. This is Vedantic teaching from the stand-point of the individual.

We see again that the end of so-called Socialism, being simply to bring down Capitalism, is so far identical with the end of the Vedanta, which means simply to strip you of all sense of possession, and to cast to the winds all sense of property, all selfish possession. That is the Vedanta and that is Socialism. The ends agree.

The Vedanta preaches equality, and so must the end of true Socialism be no deference, no respect, no regard for any outside possessions. This seems to be rather terrible and something very severe but there can be no happiness under the Sun unless a man gives up all sense of property and possessions, clinging and attachment. But Socialism simply wants a man to give up all this,

whereas the Vedanta furnishes a great reason for doing the same. So-called Socialism has been merely a study of the surface of things and comes to the conclusion that mankind should live on terms of equality, fraternity and love. The Vedanta studies the phenomena from the indigenous point of view. According to it the possession of any individual property is a most sacreligious deed against one's Atma or inner Self. According to the Vedanta, the only right that a man has is to give and not to ask. If you have nothing else to give, give up your body to feed worms. That which you keep is nothing, for it nobody calls you a rich man. You are rich just by what you give. Everybody works, not to possess anything, but to give away everything. The greatest mistake made by the world is that it attributes the sense of pleasure to receiving. The Vedanta wants you to recognize the truth that all pleasure lies in giving, and not in asking or begging. The very moment you allow the asking or begging spirit to enter, you narrow and contract yourself and squeeze out the happiness that may be in you. Wherever you may be, work in the position of a giver and never in the position of a beggar, so that your work may be universal work, and not personal in the least.

The Vedantic monks of India are living to-day this Socialistic life on the Himalayas, and have been living it from pre-historic times. They work their hardest, they are no drones, no men of ease and luxury, for it is through their efforts that all the great literature of

India has been produced. It is these people who have been the greatest poets, dramatists, scientists, philosophers, grammarians, mathematicians, astronomers, chemists, doctors, and yet these are the very men who never touched money. These are the very men who lived the hardest possible life. This wipes out the blame laid at the door of Socialism that it will make people cowards, lazy, and dependent upon others. He alone can work well who feels himself free.

According to the Vedanta as well as Socialism, you have no right to possess your children, wife, house or anything.

It is a great blemish on the face of civilized society that woman is made a mercantile commodity and is possessed and belongs to a man in the same sense as a tree, house or money belongs to him. So a woman is given the position of an inanimate object in civilized society whereas a man is free in his ways and a woman is kept bound hand and foot. She becomes the property of one man, then of another man. According to Socialism as well as the Vedanta, this seems to be very astounding, but a woman ought to recognize her freedom in the same way as man does. She is as free as man is. Then if man is not to possess anything, woman also ought not to possess anything ; in order to secure her happiness, she will also have no right to possess her husband. Here arises a serious objection against Socialism. If Socialism allow perfect freedom to woman and man, it will reduce society to a state of animalism and

make a world of libertines. Rama says for woman and man from the sexual stand-point nothing better can be desired. Animals like cows or buffaloes are very reasonable in their intercourse, seasonable and rational in their behaviour. If men behaved in the same manner, all the lust and passion of civilized society would be at an end.

Wonder of wonders. What a terrible blunder is made by man in calling a licentious man an animal, whereas animals are decidedly less licentious than man. They have no trace of any unreasonable passion, they have intercourse only when they have to bring forth children. It is not so with man. A man who is sober and tranquil lives more the natural life of animals than a licentious man. A licentious man should not be called an animal, he is a civilized man. This is peculiar to civilization and not to the savage state of society. They are reasonable and natural ; everything is done in time and in season. According to the Vedanta and according to Socialism, the more sobriety and a more tranquil state of nature will be secured, there will be less of this itching passion, but at the same time there will be no sense of possession as husband or wife and father or child.

It is this constant burden of feeling that we have to look after this child this wife or this sister which does not allow a man to prosecute his studies or to realize his Godhead. Socialism or the Vedanta wants to remove this burden from your heart, to make you free.

When you launch into the ocean of investigation, you come out with flying colors, and when you enter the arena of research, you come out successful because you work freely, unshackled, not bound or hampered by ties or worries of any kind. Free you feel all the time, for you are sure that the wide world is your home.

All that we have to do is to make people see that the one cure for their maladies and diseases lies in discarding the idea of possession. Once this idea is realized by the vast majority of people, Socialism will spread like wildfire all the world over. This is the only cure of their ills, Vedanta-Socialism. Once this Vedanta-Socialism is heard in the world, the millennium is here, and all the objections arising out of a distorted vision and limited study of the circumstances around them will vanish. Under this Socialism, no Kings, no Presidents, no Priests are wanted, no armies needed. No Universities will ever be needed, as each man will be his own University. Libraries we shall have, to which anybody can come and read. No Professors, except for little children. No Doctors needed, for by living a natural life as preached by the Vedanta you can never fall sick, you require no Doctor. People may do whatever they please, walking wherever they like, not being afraid of their brother as they are now, but doing good and devoting their time to really beneficial studies, philosophy and metaphysical researches, living and realizing to the fullest extent their divinity and Godhead.

OM ! OM !! OM !!!

HINTS TO REALIZATION.

God is represented in some other aspects now. In a wide, wide ocean of milk which covers the whole universe, a beautiful crawling snake or dragon forms a soft bed with some of the folds of its body for a cushion. It has a thousand heads serving as an umbrella. Upon such an ocean lies a most beautiful, lovely Divinity who is the consort of this God. She has a transparent body, eyes half closed and lips smiling. She is softly rubbing the feet of this God. This lovely figure is sitting upon a beautiful, magnificent Lotus, and sitting upon that she is rubbing his feet and kneading him. The eyes of the two are meeting, each is looking into the eyes of the other. Now what does this consort represent? She represents Divinity, Wisdom, Bliss, and Happiness. That is his own glory. This means that the free soul looks into his own glory all the time, and that soul is free when the world is all drowned for him. Away from all relations and connections, having snapped all ties, he has nothing to do with the world.

The Ocean means Infinity. And why is this ocean said to represent milk? Milk has three attributes. It is light, then it is white which means Bliss, it is also invigorating, which means Power. Consequently the

ocean of milk represents Infinite Light, Infinite Bliss, and Infinite Power. In this the two rest.

Now what does the snake mean ? The serpent means one that survives everything. When the female snake gives birth to its hundred eggs, she begins to eat up the eggs that she has spawned. Everything dies away, the one thing remains. In the ocean of bliss, knowledge and power, the Immortal One remains. Both are in their own glory, perfectly happy, calm, and peaceful. OM !

Rama brings to your special attention two important points :—

1. — Denial of little Self.

2. — Positive assertion of Real Self.

First :— Denial, according to the Vedanta, is perfect relaxation, relief, rest, renunciation. Whenever you can spare time, just throw down your body on the chair or bedstead, as if you never carried that burden or weight and had nothing to do with it and it were quite as much a stranger to you as any piece of rock. Let the body rest for a while like a dead carcass, altogether unsupported by your strained will or thought so that there is no tension. Give up all attachment and clinging to the body. Let the mind be relaxed of all care and anxiety for the body or anything. Give up and deny all desire or ambition. This is denial or relaxation.

Second :— Godhead. Make God's will your own. Defend His purpose as if it were your purpose whether for weal or for woe, and according to the trend of thought laid down in the lecture on " Realization," feel yourself

above the body and its environment, above the mind and its motives, above thought of success or fear. Feel yourself to be the all-pervading power supreme, the Sun of Suns, above causation, above phenomena, and one with all the mighty worlds, the all-bliss, the free Rama. Chant OM and sing OM to any tune or tunes that naturally and spontaneously occur to you. Feel that you are all happiness, happiness, happiness. Thus will all causes of complaints and maladies leave your presence of themselves. The world and your surroundings are exactly what you think them to be. Let not the world lay heavy upon your heart. Day and night meditate upon the truth that all the public opinion and society of the world is simply your own idea and that you are the real power whose breath or mere shadow the whole world is. The reason why you do not attain the height of your aim is that you are more courteous and polite to the fickle, unsettled, hazy judgment of others than to your own near neighbour, the Real Self supreme. Rama says live on your own account, not for the opinions of others. Be free. Try to please the one Lord, the Self, the one without a second, the real husband, master, your own inner God. You will not in any case be able to satisfy the many, the public, the majority, and you are under no obligations to satisfy the hydra-headed mob. Do you owe the public anything ? Are you under any kind of debt to the people ? No, not at all. You are your own architect. Sing to yourself as if you were all alone and no listener were by.

When your own Self is pleased, the public must be satisfied. That is the Law. What is the use of living unnatural lives for others ?

A prince in his childhood was playing hide-and-seek with the children of noblemen. He had much ado to find the boys. A by-stander remarked, "What is the use of making so much fuss to discover the play-fellows who could be collected immediately if he exercised his princely authority to order them ?" The answer to such a question is that in that case the play would lose its relish. There would remain no interest in the game. Just so, according to Rama, in reality you are the supreme ruler and all-knowing omniscient divinity but as you have in fun begun the search for your own subjects (all sorts of ideas and so-called knowledge) in the great hide-and-seek labyrinth of the world, it would not be fair play to give up the trail of thought and exercise in the game the authority which checkmates the whole play. In the plane where the past, present, and future and all the thousands of Suns and stars become your own self, and are mere ripples and eddies in the ocean of your knowledge, how could you care for the Law Examinations and worldly success ? If you want to possess the Divine clairvoyance, you have to give up or rise above the very plane of senses from which you sought clairvoyance.

A net was spread to catch fish. The fish on falling into the net carried it off by their stupendous strength. Do not counsel God how to behave ; do not dictate your

will to Him, just resign yourself to Him, abandon the little self, renounce spurious desires and thus you will make your body and mind full of light and a perfect instrument of the revelation of divinity. All true knowledge and education worth the name comes from within, and not from books or extraneous minds. Men of genius, original workers in the field of investigation made their discoveries and investigations only when they were merged into thought absolute, far above the plane of senses, far, far above yearning or hurrying of any sort, making their mentality and personality free of any tendency to selfishness. They were looking through a transparent mirror or glass and the light of knowledge shone through them, they shed light on books, illumined libraries and books, and libraries could not enlighten them. This is work. By work Rama never means plodding drudgery. In the Vedanta work always means harmonious vibrations with the Real Self and attunement with the universe. This unselfish union with the one Reality, which is real work according to the Vedanta, is oftentimes labelled and branded as no work or idleness by the ignorant. Please read the "Secret of Success" once more thoroughly.* Again even a most laborious undertaking, pursued in the spirit of the Vedanta, is found to be all pleasure and play and no drudgery or burden. Thus that which is called the highest work from one stand-point is no work at all from another, according to the teaching of the Vedanta.

* (See Vol. I. of this series.—Ed.)

There are two pictures of God given in the Hindu mythology. Every religion ought to have three phases, one is philosophy, the other is ritual, and the third is mythology. Philosophy is for the learned; ritual is for the outward body, for the children; and mythology is for the thinker. The three have to go hand in hand. If any one lags behind, then that religion cannot stand. It is because of these three being in perfect harmony in the Hindu Scriptures that the Hindu religion is still the religion of 300,000,000 people. Any religion that lacks one of these cannot be the real religion. In the Hindu religion all these three are in a perfect state. Form the Hindu Mythology Rama will tell you about the perfect man or Divinity which is continually held in mind.

There are two phases of God, two sides of Divinity shown in the Hindu Scriptures. One is a white, grand, majestic, beautiful young man, a glorious figure, sitting on the heights of the Himalayas, lost in meditation and contemplation, eyes closed, insensible to the world, a picture of ecstacy itself. Away from troubles and turmoils, exempt from all anxiety and care. Free, free. A being to whom the world never existed. This is one picture of God. This picture is of contemplation. A free, emancipated soul. The white is a symbol of the Himalayas; the mind at rest, peace, peace.

Along with it there is the consort of that God, who is represented as rose colour from head to foot. She is sitting on the knee of this God and goes on grinding vegetables and other fermented juices all the time for

his sake. God opens his eyes and immediately his consort holds to his lips a cup full of the intoxicating juice she has prepared for him, in order that he may fall back into his state of reverie again. She then puts questions to him concerning the whole universe and he explains them to her. She is the daughter of a king, but gave up all her beautiful things in order to be near this God. That God is called Shiva, his consort is called Girija.

OM ! OM ! OM !!!

HINTS TO REALIZATION No. III.

You see the demands of life and the different claims on your physical and mental powers are likely to keep you all the time strained and in tension. If you allow these outside circumstances to keep you all the time strained and in tension, you are making an early grave with your own hands and your own muscles.

How to avoid it and how to take some rest ? Rama does not recommend the shirking of work or the giving up of daily pursuits. Rama never advises that. Still he advises you to cultivate a very useful habit, a habit which will keep you all the time clear of onerous and trying tasks. This advice is nothing less than Vedantic renunciation. You have to keep yourself all the time upon the rock of renunciation, and taking your stand firmly upon that vantage ground, giving yourself up entirely to any work that presents itself before you. You will not be tired, you will be equal to the task.

To explain further. While at work, take short intervals of rest and devote those short intervals of a minute or so to the thought that the body is nothing, you never had anything to do with it. You are simply a witness, you have nothing to do with the consequences

or the results of its actions. While contemplating in that way, you may close your eyes, relax your muscles, and keep the body perfectly at ease, unburden yourself of all thought. The more you succeed in taking off the burden of thought from your shoulders, the stronger you will feel.

Nerves keep up the vitality in the body, and thought is also sustained by the nervous system. The digestive process, the circulation of the blood, the growth of the hair, etc., depend ultimately upon the action of the nervous system. If your thought is disturbed and you are hurried and worried by all sorts of thoughts, that means too much burden upon the nerves. This action of the nerves in the shape of strenuous thought-effort, which is a gain on one side is a decided loss on the other. That is the way the vital functions of the body suffer. It is like two heavy burdens placed upon the same horse. Increase one burden, then you must decrease the other. Unload the horse, then the horse may run without doing any damage to the weight of the loads. If you want to keep up your vitality, if you want to preserve your health, if you want the weight of life to be borne easily by the horse of the nervous system, you ought to make the burden of thought lighter. Let not perplexing thoughts and worrying ideas suck the sap of your life. The secret of perfect health and vigorous activity lies in keeping your mind always buoyant and cheerful, never worried, never hurried, never borne down by any fear, thought or anxiety.

Thus Vedantic renunciation means throwing off and casting overboard all anxiety, fear, worry, hurry, and trouble of mind by continually keeping before your mental vision the Godhead of your real Self, exempt from all worldly cares, worries, and duties. You have no duties to discharge, you are bound to none, you are responsible to nobody. You have no debt to pay, you are bound to none, assert your individuality against all society and all nations and everything. That is the Vedantic renunciation. Society, custom and convention, laws, rules, regulations, criticisms, and reviews can never touch your real Self. Feel that, throw it off, renounce it, that you are not. Give this meaning to OM, and chant OM on all occasions of fatigue.

OM ! OM !! OM !!!

FRAGMENTS.

We hunger and thirst like a man without food, crave a taste of realization, chant *mantram*, putting the breath of mind into the flute. Search out, therefore, in the lake of mind the innumerable selfish desires and crush them one by one—make firm resolutions, and take solemn vows. When you come out of the lake, the waters will poison none who drink. Let cows, women, men drink,—the poison of revilers will turn to pure water flowing fresh from God. Seek out points of weakness and eradicate them. Desires prevent concentration and until purity and knowledge of Self exist, real concentration cannot be had. Eradicate first that which brings you down when trying to concentrate. Be true to yourself. In this country there are too many Lectures given by others. You must lecture to yourself. No progress comes without this.

Before going to bed, sit down and mark the faults that have to be removed. Read the Bible, the Gita, the Upanishads, or such writers as Emerson. If greed or grief be the fault, with the aid of this reading, reflect why this fault exists, why it must go, how it hinders you,—lift up your mind from it, chant OM. When

convinced that it is subdued, feel that it is overcome, and think of it no more. One by one take up these dragon's heads, crush them, lecture on each one to yourself. Every one must do his own work. While meditating, hum OM while the voice chants, and influences of celestial sound go on,—you will be helped and having formed a beautiful influence will come out strengthened. This is the first process.

The basic cause of all evils is Ignorance in all its shapes—Ignorance of the true Atma, and the desire to identify one's self with the body, with pleasures from without, and liability to be grieved, injured, afflicted. When you realize that you are the Infinite Self, how can you be subject to passion or grief? People say that moral laws are not sure like mathematical ones. It is a mistake. In caves and remote forests, you will be amazed to find that grass starts up in testimony against you—walls and trees testify to your condemnation. Those who do not know the cause fight with surroundings! Here is a Divine Law which may be proclaimed as irrefragable. Try to throw dust in God's eyes and you will be blinded yourself. Harbour impurity and suffer the consequences. These laws will be proved one by one,—being proved, man cannot stoop to sordid desires.

Once you gain mastery over unholy desires, you may gain concentration for as long as you please.

Do not starve and do not overfeed; both are to be avoided. Fasting often comes naturally, for instincts

are to be followed whether the instinct is to eat or to fast. Slavery is to be avoided. Be Master.

Certain days in India, such as the day of the full moon, are proved to be conducive to concentration. Experiment and you will find such days helpful specially if you eat nuts, bread, fruit.

OM ! OM !! OM !!!

THE PROBLEM OF SIN.

Delivered on 28th December, 1902.

Some objections on the teachings of the Vedanta have been brought to Rama's notice. Somebody said the other day that if this be the Philosophy of the Hindus, then the causes of India's political fall were easy to understand. Another man asked Rama if the teachings of the Hindus, the Vedanta, this philosophy, this religion, be the most sublime religion and philosophy in the world, how is it that India is so benighted and all the Christian lands so prosperous ?

Rama is not going to answer these questions at this time, because if these questions were taken up, then the subject that was promised would have to be dropped. But these questions will be taken up in some succeeding Lectures and will be answered in such a way that all the people will be surprised. Rama simply requests all those who happen to hear anything of the teachings, not to be impatient, not to jump at conclusions at once. Rama wants them to have a little patience and hear the speaker through.

In the Alkoran, the Bible of the Mohammedans, there is a passage which runs like this : "Give ye

yourselves up to unrighteousness and vice, devote your lives to drinking and sensuality, and you are working your own ruin ; you will then work your own ruin." A Mohammedan gentleman was seen drinking wine and running after the pleasures of the flesh, enjoying carnal desires. A Mohammedan priest came up to him and admonishing him, told him not to do so because he was infringing the rules laid down by their prophet ; and then this drunkard at once recited the first part of the verse in the Alkoran and said : "Look here. The Alkoran says, 'drink ye and make merry and give ye yourselves up to sensuality.' Here is the exact reading in the Alkoran, our Scriptures, our Bible. The Alkoran, the Scriptures enjoined drinking and sensuality. Why should they not ? "

Then the priest said, "Brother, brother, what are you going to do ? Read the succeeding part also, 'ye shall work your own ruin.' (This was the second part of the verse). Read the second part too." The drunkard replied, "There is not a man on the face of the earth who could put into practice the whole of the Alkoran. Let me put into practice this part. Nobody is expected or supposed to put into practice all the teachings in the Bible. Some can put into practice only a small fraction, and some a larger fraction ; that is all. The whole of it nobody puts into practice, so why do you expect me to put into practice the whole of the verse ? Let me enjoy the first part of the verse."

So Rama simply requests that the logic or philosophy

of that Mohammedan drunkard ought not to be employed; the whole of the verse should be read, then the conclusion drawn, not before that.

At one time Rama had a gold watch; among the trinkets attached to the chain there was a toy watch, really a compass. It did not go, but by adjusting needles in a certain way, it could strike *one*. Always one o'clock, no room for duality. That one you are, stand above time, space, and causation; all these are ruled by you, not you by them—they are the servants of your imagination—two and three are unreal—the one is free from the bondage of time.

Q.—Can a married man aspire to realization?

In answer to a suggestion that this be put aside and Rama's chosen subject followed instead, Rama says that every subject is Rama's. This, if taken up thoroughly, will do you much good—but it is startling, you must hear it all. Perhaps it may seem strange to the ideas of this country. But Rama does not care for this, he respects only you.

The Vedanta says in reply to this question, "Certainly medicine is offered to the sick, and not to the one who is well."

Those most involved in the world and its dangers need it most of all. An unmarried man cannot so easily realize as one who is married and leads a family life in the right way; but in a careless way he cannot realize and is dragged down. The neglect of knowledge of the true connection between man and wife leads to much

misery. Why should a subject so important and close to the heart be avoided ? One aspect of this question —preparation for marriage—will not at present be taken up ; this is a great subject and will be dealt in a later Lecture.

After Rama's marriage he and his wife lived single lives for two years, a fact, not mere talk.

Marriage is not detrimental, only the weakness that may be allowed to rule in it ; that is harmful indeed ; lowering elements,—fear, attachment to objects, form, strengthening the idea, " I am the body, my companion is body," craving, grasping sense of possession. *If* this be the way in which matrimonial relations are observed, then a man can never realize.

Penelope, weaving and unweaving, how can her work be ever finished ? How can that man progress who constantly undoes all that he has gained ? The Vedanta says fearlessly that you must be inspired with strength, saturated with higher Love, raised from the humiliation and abasement of what is falsely called Love, —rise above body-consciousness. This is the weaving process. When you see only the body in husband or wife, all is undone ! How can you progress ? Does it follow that people should not marry ? No, but the use of marriage should be different. Grasp the teaching of the Vedanta. Make marriage a means of raising yourself, it becomes a great help then. The stumbling-block becomes a stepping-stone. When marriage is slavery to passion, each time you are satisfied, the thraldom is

intensified, you sink lower and lower.

Prophets speak against woman,—say she is "a door to hell." Rama differs. A man walking in the street, (a bottle of wine protruding from his pocket), meets a priest, asks the way to the jail, wishes to visit it, as Rama did last week. The priest has a stick in the hand, and with it he touched the bottle. "Brother, this is the shortest way, — it will surely guide you there." Thus is woman spoken of. The world is a jail—modern marriage surely leads you there. If man and woman are to cause each other's downfall, why did the same God who wrote the Bible write such a Bible in the hearts of man to seek woman ? A contradiction. There is a secret meaning in this tie. It is ignorance which makes it a means of perdition. That is solely to be blamed, not the marriage relation. How to remove it is the question. Here is a cipher—zero. If the zero is placed on the right side of a decimal point, its value decreases,—if on the left, it increases. Zero has no value except in its relation or position. So your position in this matter determines the value of relation, not from itself, only your own attitude.

Why does a man take pleasure in his wife ? This must be investigated, or the difficulty cannot be solved. It is this pleasure which makes slaves of men. The Trojan War exemplifies it. This is what makes one girl a heroine and another not. It is false to say that this pleasure comes from the woman herself. We must understand the fallacy in that. There is no pleasure in

her or in the body.

If all pleasure be *not* centred in the object of Love, then would wife and husband be always a source of happiness to each other? This we know is not true. After you have reaped your pleasure, in what state are you? Conscious of no more pleasure. When you are impotent, is she a source of pleasure? When your companion is diseased, when she is unfaithful, when you are ill, no pleasure resides in her. Here you have two separate entities—duality. When these are absent, there is perfect unity not only of body but also of mind and soul. Then comes a state which cannot be described. Body is no body, world is no world; union, heaven, freedom, fearlessness, because no duality—identity, oneness exist. Annihilation of world and body utterly destroyed! An illusion no longer in existence. I am not the body nor is she: we are above body, mind, world, Paradise regained, the goal reached, no state or condition! The Vedanta says that you are then Power and Bliss for your true Atma, that which you truly are has formed a perfect circle,—positive and negative uniting, light comes as in an electric lamp, when turned on fully. The electric circuit is completed, the poles come together—and the normal or original state is restored! Bliss, fearlessness, creative power, God-present,—that is original right Self, and then we can say, "This man is Son of God." When husband and wife are merged into fundamental principle, all melts into it, the whole world disappears,—eaten up by Atma, all castes, colours, creeds

are like rice, of which death is the seasoning, Atma eats it up, for Atma is the creative power.

On the other side we see, according to the Vedanta, the ignorant man, not knowing, falls in love with outward appearance, unreal objects, causes Atma to be disregarded and exterior signs only are thought of.

A man in a wood sees a book lying on the ground; lightning comes; he ignorantly thinks that the book has caused the lightning, cannot be persuaded otherwise, saw these two things together and thinks one causes the other. So a man finds happiness in the union which is really not caused by man or woman, but by the reality of God and associates it in his mind with a human object.

What use can you make of this fact? You must realize then and there that when the mind is taken off matter and sensuality, and thinks only of happiness, which is a force, a power, the true Self, there is no need to descend into the lower mind which disappears, —this Divine Principle it is which is the Sun, the Moon, Power, Infinite, beyond causation, time, space, an ocean in which all objects are like waves, ripples, eddies,—forms of real, basic, fundamental principle, your bodies are like these ripples and waves, the only cause of differentiation is water. A child looking at a river, says "Brother, see, here is a wave coming!" Here is water already, but prominence is given to phenomenon. "I'll show you a wave, not a river!" Just so here, one indivisible God! the Sun, the moon, bodies, and ripples ring in the ocean of mentality —*meum* and *tuum* — so

does man bring in plurality ; comes into phenomena, bodies collide, ripples counteract one another. Pleasure does not only come through the colliding of object, it is the presence of Atma, which is manifested when waves break. The Vedantin wishes to teach the child what gold is, shows him a ring and says, "This is gold." The child says, "Is roundness gold ?" No. "Is colour gold ?" No. "Smoothness ?" "No, no ! how can an idea be given ? — Another object also of gold is shown, the idea is at last extracted, — he realizes it. Identify their attributes and work them into life.

Beerbul asked the King if blind or seeing people were in majority. There was argument and it was decided to put it to the proof. The King thought the minority to be blind. So he came as a proof with a piece of cloth, and winding it round his head he asked "What is this ?" "A turban," was the answer. He put it on his shoulder and asked the people, "What is this ?" "Shawl," was the reply. The third time he wore it as a loin cloth, and they called it by this name. "Blind, blind all ! it is none of these, but cloth,— by names and forms is cloth concealed."

Realize what Atma is — to *see* gold you need not break it. When you think of man, woman, eddies, waves, cloth and gold, you do not think of the reality behind.

Do not say that marriage is opposed to religion. See what the real state of happiness is, what the real Self is. As a man aspiring to realization, meditate upon true Bliss, reality, fundamental principles. When you lose

consciousness of identity, — man, turban, shawl, — meditate, eradicate the cause of bondage, sink into reality.

OM—that I am—verify, "Is that my *real* nature ?" "Am I that ? " If I am, the world is only a ripple ; why should I hanker after it ? Why ? Because in the blazing Sun no electric light appears. In darkness only does it shine forth and give light. Be led gradually into bright sunshine, — sensual pleasure like a lamp sheds no beam. It is unnatural to abuse and denounce. You cannot crush this save by rising above it, — make use of the means and rise, Brother !

The world itself is a miracle. There is no need of other miracles. Fear the cause of all sin which is only removed by knowing Atma. Realize purity and become pure. It is unnatural to teach any other religion.

"Do come or do not come,
You are in me.
Stay near, or stay far, wherever you be ;
In me you are, in me you move,
Nay me is thee,
Dissolve in me, and be the blissful sea.
Giver and not seeker—
Partake of my nature and be happy."

The logical, scientific, natural method practised in India, — the wife helps, does not hinder the husband.

After Rama had realized, he lived the family life two years more. His wife was told about the Vedanta and brought flowers, lights, and became absorbed in Self. She kneels and worships, then looks at Rama until his

body becomes to her an emblem, chants OM, thinks Atma in Rama and in herself sees God, sends forth these thoughts, each sees God in the other, mutually help each other, and obtain realization. Rama helped to raise her. This continued for some time, then they passed months together, no idea of lower thoughts came to them, passion was conquered; there was mutual understanding; both were free. All idea of husband and wife was lost, there was no bondage. She does not consider him her husband, nor he, her wife.

Domestic troubles are caused by narrowness of ideas, and of possessions. It is then that interests clash and marriage hindrances arise. Understand the Vedanta and be free! There are no ties but nominal ones. Every one is meant to be free. Allow your children to be absolutely free. That never spoils a man. The whole world is a heaven, and God will never be deceived.

OM! OM!! OM!!!

COMPLETE WORKS OF SWAMI RAMA.

In Woods of God-Realization.

PART VII.

INDIA, THE MOTHERLAND.

No.	CONTENTS.	*Page*
1.	THE PRESENT NEEDS OF INDIA	297
2.	NATIONAL DHARMA	304
3.	THE PROBLEM OF INDIA	312
4.	THE FUTURE OF INDIA	331
5.	THE ANCIENT SPIRITUALITY OF INDIA ...	343
6.	THE CIVILISED WORLD'S SPIRITUAL DEBT TO INDIA	360
7.	AN APPEAL TO AMERICANS ON BEHALF OF INDIA	384
8.	FACTS AND FIGURES ABOUT INDIA ...	433
9.	INDIAN WOMANHOOD	438
10.	ABOUT WIFEHOOD	440
11.	LETTERS	448

INDIA, THE MOTHERLAND.

THE PRESENT NEEDS OF INDIA.

SHASTA SPRING, CALIFORNIA, U. S.

. . . . . Fairy flakes of virgin snow are falling heavily, yet most gracefully outside the window of Rama's cottage; and the whole mountain is literally *shasta*, *i.e.*, according to the French signification of the word, *chaste*, *pure*. Rama has just laid aside one of the latest works on Evolution.

The desire to be original and popular or conspicuous often enough keeps people away from the path of Truth. Waiving that kind of desire and keeping the head level — neither crest-fallen in gloom nor flying in the clouds of self-flattery — if we face the problem of the Present Needs of India, we are confronted with the sore phenomenon in the country of practically utter disregard of any relationship or bond founded on the living together in the same holy land, which means a deplorable absence of neighbourly love. Religious sectarianism has clouded manhood in the people and eclipsed the sense of common nationality.

In America also there are as many, if not more,

sects and cults as in India, but except in the case of a few shallow fanatics — chiefly those whose living depends on their creed — the thought of Catholicism, Methodism, Presbyterianism, etc. never replaces or subordinates the feeling of unity and nationality. To be just and true it must be acknowledged that the so-called religious feeling does not cast into the shade the intrinsic humanity in America as it does in India. In India Mahomedans have been living for generations and generations along with the Hindus on the same soil, but their sympathy is bound more to the Turks in Southern Europe than to their next door neighbours in Hindustan. A child turned Christian, although the very flesh and blood of a Hindu father, becomes more a stranger than the street dog. What will not an orthodox, dualistic Vaishnava in Muttra do to advance the interests of a fellow Vaishnava in the Deccan and to bring disgrace to a Monastic Vedantin in his own town? Who is to blame for it? The prejudices and shallow knowledge of all sects alike.

"Enemies living together" is an expression not far wrong to describe the present state of affairs. The very idea of common nationality has become a meaningless whim. And what is the cause of it? Evidently the cause is blind identification with the dead forms of the dead past and abject slavery to the fantastic superstitions preached in the holy name of religion; in other words, *spiritual suicide* glazed under the plausible name of obedience to authority — *praman, kawala.*

These parasitic ideas cannot be got rid of except by the purifying process of liberal education, sane knowledge, experimental investigation, or a systematic study of scientific thought. (No sect or religion that has not come to an understanding with the healthy humanising results of present-day scientific research has the least right to prey upon its foolish votaries.) Most of the different sets of religious dogmas and practices of the past according to Rama were no more than dictates of the known Science of the times. But as the fates would have it, these were received at first with bitter opposition, then with over-enthusiasm, so much so that the *mother* (Independent Thought and Meditation) which gave birth to them *was ignored and killed in handling the child.* The teachings were gradually taken on trust, a boy found himself a Christian, Mahomedan, or Hindu before he was aware of being a man. Stagnation on the religious field was the natural consequence when, owing to the inertia or laziness of the followers, these dogmas and practices began to be accepted on the authority of personalities and volumes of paper with little recognition or acceptance of original research, diligence and concentration, with which the so-called prophets had studied physical or spiritual nature and her laws. By and by the teachings of practical adherence to Christ's Sermon on the Mount or to Vedic Yajnas were in most cases discarded to all intents and purposes; but their place was filled with strong allegiance to empty names. The spirit was actually driven out to worship

the dead carcase. Thus were honest workers like Christ, Mohammad, Vyas or Shankar nicknamed Prophets, that is to say, thieves or stealers of sacred fire from Heaven, and their books were disgraced by being pitched against the original book of Nature of which they were faint, feeble, partial interpretations.

Rama does not mean to say that these forms of creed had no use at all in the economy of the world. Certainly they had. They were like the husk which is essential up to a certain period for the life and growth of the seedling it covers, but after a certain stage of development the same husk becomes a choking prison if not cast aside by the out-growing grain which is by far of higher value than the husk.

To dispense with the static second-hand readings of nature, to shake off the choking husks, let every body feel that the Prophet's power is only his own birth-right and nothing supernatural.

There are some who can never understand the design or plan of a house unless they have seen the house erected before them, and so there are some who can never see or imagine a step in advance of the present or past order of things. The number of such is rapidly falling in India, it is hoped. To place people above wavering oscillation, to make them realize their natural dignity, unity and fellowship with all they see; *to secure abiding natural integration by procuring natural, helpful differentiation is the object* of Dynamic Vedanta as understood by Rama. Where is not this Vedanta

needed ? But India needs it the most and worst of all.

To meet the requirements of the day in India, with the object of spreading love and light, it is proposed by Rama to start an Institution called *Life Institution*.

ROUGH OUTLINE.

Religious Philosophy.

This Institution will at first chiefly embrace a study of *Comparative Religions and Philosophy*. The candidates will be helped to make the ancient and modern contending systems of Religion and Philosophy a subject of study most dispassionately, soberly, in the spirit of an unbiassed, serene judge (or calm Sakshi). Each student will have to study by himself (of course aided by the Professor when necessary) the religious or philosophical works just suited to his capacity and will have in the evening before the common assembly to give an account of what he read or had suggested to himself while reading during the day. After hearing such brief reports there will be every night a sifting but respectful conversation under the moderatorship of Rama to harmonise the subjects dwelt upon by the different members of the Institution. Thus will mutual harmony, understanding and love be advanced while each shares the fruits of the mental labour of all trying in return to lay before all the earnings of his own brain work.

This intellectual, social co-operation just suited to the needs of the time must multiply the efficiency of

mental work and impart true culture.

2.—Science

After giving the newly arrived students a taste of this Co-operative Method of Education through religion and philosophy — for which the demand is more direct in India — different branches of Science — Botany, Zoology, Electricity, Geology, Chemistry, Astronomy, etc.,—will be introduced in the scheme of study. A library, laboratory, observatory, and the like must certainly develop along with the introduction of different Science courses.

The attempt to popularize Science by the Institution aims at abolishing some of the glaring religious misunderstandings and at employing the energies of people in a more rational and useful direction. Moreover, the learning of Science in this Institution is to be in the most religious spirit. Science, art, and other work (apparently secular) are to be pursued here to learn the *application* of Vedantic spirit to business or for the acquisition of Practical (or Applied) Vedanta. Of Agassiz, a great naturalist, it is said that the laboratory was not less holy to him than the Church, and a physical fact not less sacred than a moral principle. To trace the homologies in different species in nature was to him "to think again the thoughts of God."

3.—Industrial Arts.

The functions of the Institution will be extended in due time to a third department, that of Industrial Arts, as to the said want of which in India nothing need be said now.

Some of the greatest Univesities in America and

Europe (Yale, Harvard, Stanford, Chicago, for instance) are entirely private concerns. It is a pity that the people of India still look up to the Government models to educate them and do not see their own needs.

In the Life Institute proposed by Rama, heretical as well as orthodox writings will be welcomed with scientific equanimity. The watchword of the Institute (Mutt) is to be " Truth, the whole Truth and nothing but the Truth."

OM ! OM !! OM !!!

NATIONAL DHARMA

"So many sects, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs."

It is sunset. With deep sighs the following is being chanted and with streaming tears it is being written.

"I saw a vision once, and it sometimes re-appears;
I know not if 'twas real, for they said I was not well.
But often as the Sun goes down, my eyes fill up with tears,
And then that vision comes, and I see my *Bloribel* (India).

The day was going softly down, the breeze had died away;
The waters from the far West came slowly rolling on.
The sky, the clouds, the ocean wave, one molten glory lay;
All kindled into crimson by the deep red Sun.

As silently I stood and gazed before the glory passed,
There rose a sad remembrance of days long gone;
My youth, my childhood came again, my mind was overcast,
As I gazed upon the going down of that red Sun.

The past upon my spirit rushed, the dead were standing near,
Their cheeks were warm again with life, their winding sheets were gone;
Their voices rang like marriage-bells once more upon my ear;
Their eyes were gazing there with mine on that red Sun.

Many days have passed since then, many chequered years ;
I have wandered far and wide, still I fear I am not well ;
For often as the Sun goes down, my eyes fill up with tears,
And then that vision comes, and I see my *Floribel.*"

O Setting Sun, Thou art going to rise in India. Wilt Thou carry this message of Rama to that land of glory ? May these tear-drops of love be the morning dew in the fields of India ! As a Shaiva worships Shiva, a Vaishnava Vishnu, a Buddhist Buddha, a Christian Christ, a Mahomedan Mahomed, with a heart turned into a "Burning Blush," I see and worship *India* in the form of a Shaiva, Vaishnava, Buddhist, Christian, Mahomedan, Parsi, Sikh, Sannyasi, Pariah or any of *Her* children. I adore Thee in all Thy manifestations, Mother India, my Gangaji, my Kali, my Isht Deva, my Shalagram. While talking about worship, says the God who loved to eat the very clay of India :—"The difficulty of those whose minds are set on the *unmanifested* is greater ; for the path of the *unmanifested* is hard for the embodied to reach." Well, alright, Sweet Krishna, let mine be the path of adoration of that *manifestation divine* of whom it is said : "All His household property consists of a jaded ox, one side of a broken bedstead, an old hatchet, ashes, snakes, and an empty skull." Is it the *Mahadeva* of Mahimnastotra ? No, I mean the living Narayana as the poor starving Hindustani, Hindu. This is my religion ; and for an inhabitant of India, this should be the Dharma, Common Path, Practical Vedanta, or divine love. Mere lukewarm

approbation or toleration won't do. I want ACTIVE CO-OPERATION from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except he pass through boyhood. A person can never realize his unity with God, the All, except when unity with the WHOLE NATION throbs in every fibre of his frame. Let every son of India stand for the service of the Whole, seeing that the whole of India is embodied in every son. Almost every town, stream, tree, stone, and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the Whole? Through Prana Pratishtha, the Hindus endow with flesh and blood the effigy of Durga. Is it not worth while to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? Let us put our *hearts* together, the heads and hands will naturally unite.

"The man consists of his faith (Shraddha, Islam)," says the world's warrior-evangelist (Krishna), "that which one's faith is, he is even that."

Beloved orthodox people of India, put into force the Shastras aright. The *Apatti Dharma* of the country demands of you to relax the stringent caste rules and to subordinate the sharp class distinctions to the feeling of Nationality. Don't you see, India who has held an open door to all fugitives and adventurers, and supported so many races and countries, is unable now to give bread to her own children? Let every man have

equal liberty to find his own level. Head as high as you please, but feet always on the *common ground*, never upon anybody's shoulders or neck, even though he be weak or willing.

Young would-be Reformer! decry not the ancient customs and Spirituality of India. By introducing a fresh element of discord, the Indian people cannot reach Unity. The religion and spirituality of India are not to blame for India's material downfall. The garden is robbed because the thorny fence and prickly hedges were wanting. Supply that, and be not so rash as to pull out the roses and fruit trees in the centre in the name of Reform and improvement. O blessed thorns and hedges, ye are the saving principles, ye are needed in India.

When I sing the dignity of Sudra labour, I am not exalting *Tamas* over *Rajas* and *Sattva*. I simply say, enough have we decried *Tamas* in India and by the very act of resenting and resisting it, developed it dreadfully in our midst. Let us learn to use *Tamas* by this time and make it glorious that way.

How could the gardens grow if we threw away the dirty manure and did not use it?

Tamas is the coal, without which there can be no fire and steam *(Rajas)*, and no light *(Sattva)*.

And in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Sattva* light, in a country which movement can evolve: a view in remarkable harmony with the con-

clusions of modern phrenology ; where it is found that for heroic greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient without a powerful basis in the animal or *Tamas* energies of man.

It is for this that Mahadeva, the Great Lord, was depicted as the Lord or Ruler of *Tamas* by the Hindus.

If we are born in critical times of Indian History, let us be thankful, for our opportunities for *service* are more abundant. The work for us is more unique, more poetic and dynamic. It is said they who sleep well wake well. India has had a long sleep, her wakefulness is going to be more remarkable for that. All that we have to arouse among the Indian people is " A spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and aristocracy of labour."

Oh ! What an infinite amount of energy in the land is just recklessly wasted by one sect criticising another ! Let us try to find out the points of contact between us and emphasize those. There are people whom the Arya Samaj can reach and Sanatan Dharma cannot, there are others to whom the Brahmo Samaj only appeals, and so with Vaishnavism, etc. What right have I to find fault with those who do not care for the strength and joy which my creed brings ?

Let them come, let them stay or leave. I let things flow, just flow. Why should you or I try to monopolize sympathizers ? My right is only to serve, to serve

them all, to serve those who love and those who hate (if any). A mother loves those children the most who are the weakest. Those who differ from you, are they all wrong? If not, they also are needed by the country. Sad indeed would be the state of a walker who had only the right leg to hop along with. True Education means learning to look at things through the eyes of God.

O Lord, look not upon my evil qualities!
Thy name, O Lord, is same-sightedness;
By Thy touch, if Thou wilt,
Thou can'st make me pure.

One drop of water is in the sacred Jumna,
Another is foul in the ditch by the roadside,
But when they fall into Ganges,
Both alike become holy.

One piece of iron is the Image in the temple,
Another is the knife in the hand of the butcher.
But when they touch the philosopher's stone,
Both alike turn to gold.

So, Lord, look not upon my evil qualities!
Thy name, O Lord, is Same-Sightedness,
By thy touch, if Thou wilt,
Thou canst make me pure.

(Translation from Surdas, as given in the beautiful work — *The Web of Indian Life* — Nivedita).

Our personal and local Dharma must never be placed higher than the National Dharma. The keeping of right proportions only secures felicity.

Doing anything to promote the well-being of the nation is serving the cosmic powers, Devas or gods. This kind of *sacrifice* or *Yajna* is to be offered to the deity, India. It is to this kind of Yajna that the following verse of the Gita applies in these days :—

" The righteous, who eat *only the remains of the sacrifice*, are freed from all sins ; but the impious, who dress food for their own sakes, they verily eat sin."

To realize God, have the Sannyasa spirit, *i. e. entire renunciation of self-interest, making the little self absolutely at one with the great self of Mother India.* To realize God or Bliss, have the Brahman Spirit *dedicating your intellect to thoughts for the advancement of the nation.* To realize Bliss, you have to possess the Kshatriya spirit, *readiness to lay down your life for the country at every second.* To realize God, you must have the true Vaishya spirit, *holding your property only in trust for the nation.* But to realize Bliss and Rama in That world or This, and to give a living concrete objective reality to your abstract subjective Dharma, you have to work this Sannyasa Spirit, Brahman, Kshatriya and Vaishya heroism through your *hands and feet* in the manual labour once relegated to the holy Sudras. The Sannyasi spirit must be wedded to the Pariah hands.

This is the only way to-day. Wake up, Wake up!

Even the foreign countries through their practice teach to-day this Dharma to our India, the only Brahman land in the world.

When a Japanese youth is refused enlistment in the army on the ground of his obligations to his mother (domestic Dharma), the mother commits suicide, sacrificing the lower, domestic, Dharma for the higher, national, Dharma.

What heroic deeds could compare with the sacrifice of personal, domestic and social Dharma for the sake of the National Dharma on the part of that Ideal Guru of Glory (Gobind Sing)?

People hanker after power. What an infinite power can you not find at your command when your Self stands in unity with the Self of the whole Nation? In conclusion, let me illustrate this spirit in the beautiful words of the Prophet of Islam: —

"If the Sun stand on my right hand and the moon on my left, ordering me to turn back, I could not obey." OM! OM!

ہم روکھے ٹکڑے کھائیں گے — بھارت پر وارے جائیں گے
ہم سوکھے چنے چبائیں گے — بھارت کی بات بنائیں گے
ہم ننگے عمر بتائیں گے — بھارت پر جان مٹائیں گے
سرلوں پر دوڑے جائیں گے — کانٹوں کو راکھ بنائیں گے
ہم در در دھکے کھائیں گے — آنند کی جھلک دکھائیں گے
سب رشتے ناطے توڑیں گے — دل اِک اُتم سنگ جوڑیں گے
سب بندھنوں سے مُکت ہوئیں گے — سر سب پاپوں کا پھوڑیں گے

THE PROBLEM OF INDIA.

"This paper was sent by Swami Rama to Lala Hardyal, M. A., to be read on the Anniversary of the Youngmen's Indian Association Lahore. It appeared in *The East and the West*, as a general message to rising India."

Union, Union. Everybody feels the need of union. Myriads of forces are neutralising each other. But there is no *resultant* force. Hundreds of millions of brains and hands drifting, drifting, who can tell whither? Thousands of sects and classes each trying to row the boat in the direction of its own sweet whim. No regular steering! Let the oars be where they are. Keep your position, shift not, but row in one direction. Such harmony, unity in diversity, ensures progress. Thus working at your posts, *sing on and move on.* The national interest demands that, and in the interest of the whole lies the interest of each unit.

It is cheap rhetoric to talk that way. But why has the spirit of union and harmony been so conspicuous by its absence in India so long?

The main causes are :—

(a) Poverty of practical wisdom, and

(b) Overpopulation.

We shall discuss them in order.

(a) Poverty of practical wisdom :—

Before the Mahomedan rule in India, Alberuni of Khurasan travelled through this country. He was an enlightened philosopher and cultured scholar. He studied Sanskrit and read our Scriptures with the same zeal as he did Plato and Aristotle. He has left detailed descriptions of India as he found her. Of Hindu Philosophy, Poetry, and Astronomy he talks with great respect and reverence ; he eulogizes the amount of learning in some of the Pandits he met. But the state of the masses and the condition of the women he describes as worse than deplorable. Physically, intellectually, morally and of course spiritually also, he calls them wrecks, neglected and down-trodden in every way ; divided socially, religiously and politically ; with uncollected minds and dissipated bodies, innumerable hordes of them, through lack of discipline flying like particles of dust before the Moslem invaders who came year after year to plunder India under Mahmud of Ghazni. Later on, Baber complains of the natives of India as sadly lacking in ingenuity, originality and skill in everything, knowing practically nothing of industrial arts or fine arts, having no Architecture, gardens, canals, or even gunpowder. He denounces them as incapable of associating freely with each other. Allowing for what is called the personal equation in these accounts, deducting the exaggerations, if any, we shall find these statements sadly true. It was the poverty of practical wisdom which brought about the downfall of India.

To refute *theoretically* what these foreign historians say is as easy for Rama as for anybody else, but dear me! it is but plain facts and solid truths which they have faithfully committed to writing. How could I say No to such self-evident evidence? The lack of practical wisdom hinted at above comprehends all the social evils like contempt of manual labour, unnatural divisions and sub-divisions on Caste and Creed lines, aversion to foreign travelling, child marriage, and the general darkness (intellectual and physical) enforced on women. This social corruption is a hard thing to deal with. It is well said by Burke, "Reform is a thing which has to be kept at a distance to please us." To break off from the moorings of Custom is indeed a trying job. It inevitably involves hard criticisms and censure of the society on the workers and of the workers on the society, thus breeding ill-feelings, misunderstandings, and *disunion*. To escape this disunion, should we let matters move at random and plume ourselves on the wisdom of minding our own business? To work out your own salvation and let society alone, oh! if only it were possible! A drowning society cannot let you alone. You must sink with her if she sinks and rise with her if she rises. It is an utter absurdity to believe that an individual can be perfect in an imperfect society. The hand might just as well cut itself from the body and acquire perfection of strength.

Long has this *unvedantic* thought been cherished in India, entailing pitiable dismemberment of the

community. Promising youths ! India's future is your future and you are responsible for it. Cowards are governed by the superstitions of the magic majority. The genuine living soul governs the hearts and thoughts of the people, let the nominal outward Ruler be who he may. The B. A. or M. A. Degrees you receive from the University ; but between being a Coward and a Hero you have to choose yourselves. Say, which position is your choice ? That of an abject slave or the prince of life ? Strong and pure life is the lever of History. Newton's Second Law of Motion characterizes Force as effecting a *change* in the motion of the body on which it acts. For centuries and centuries, unnatural antipathies and worse still apathies, have been running uniformly on the tracks of Custom and Superstition in our land. It is for you, youths of culture and character, to overcome the old inertia and to turn the direction of motion where it is needed, adding to the acceleration where necessary and altering the moving mass where advisable. Work on, work on. Mould and adapt the Past to the Present and boldly launch your pure and strong Present in the race of Future. We cannot do without our inheritance from our forefathers ; the society which renounces it must be destroyed from without. Still less we can do with too much of it ; the society which it dominates must be destroyed from within. Is truthful life on your part likely to beget dissension, disunion in society ? Do you think so ? Stand firm even if alone ; recant not, this is manliness ; the current is with you ; the tide is on your

side, let them claim the past, all the future is yours, if only you do not swerve from the path of truth. As to the nation, can that kind of union save her which is not for righteousness ? Can you unite the people by keeping them in the dark ? Could national harmony be secured by sworn slavery to error and superstition ? Suppose all the sailors' work is in a common direction but if that direction be negative, not one with the Evolutionary course, not Truth-ward, would that be desirable ? Such a boat is bound to be shattered to pieces on a rock, and perhaps the sooner the better. Meeting is possible in Heaven alone. In purity and truth alone is union practicable. Aspirers after National unity, *you have first to free the nation of numerous inhuman errors.* If for the cause of humanity, truth, and progress, now the masses are being molested and now the workers are being persecuted, that shows the *country* is spiritually alive, and its breathing is properly going on.

The ideal conduct knows no pain ; it is all peace, shedding Love and Light all around. But how can *painless peace* and *awakening light*, both of them live and move together in a community where the approach of light is as yet felt to be a torment ? So, if by the very nature of the case, you cannot live up to your ideal, at least try to make it real. That is what is needed and wanted most. A country is strengthened not by great men with small views, but small men with great views. Peace ? A brutal lethargy is peaceable, the noisome grave is peaceable. We hope for a living peace, not a dead one !

To keep your light beneath the bushel when people are stumbling in the dark is worse than if you had no light. He is a criminal forsaking his post who holds back the helpful word that is in him and remains silent at such times.

(b) We come now to the population question.

What Malthus and other Political Economists say on the subject, need not be dwelt upon here. Malthus simply re-echoes the verdict of Biology. Let us see what Naturalists say on the point. Huxley compares a colony or community to a garden located in the jungle of wild nature. The process of Social Evolution (or as he calls it the Ethical process) is analogous to the process of gardening (the horticultural process), but both these are antithetic to the process of wild Nature or, the Cosmic process. The wild nature process is characterized by the intense and unceasing struggle for existence, the horticultural and moral processes are characterized by the elimination of that struggle, the removal of the conditions which give rise to it. Henry Drummond makes strenuous efforts to prove the identity of these processes, but with all his loud show, does not go an inch beyond the conclusions of Darwin and Huxley. Nor can he deny what in fact no person in his senses could ever deny, that if the gardener do not continuously restrain multiplication by weeding &c., and prevent wild and thick growth, soon will the wild nature-process re-establish itself in the garden and begin to work havoc, taking the old, merciless course of struggle and strife, driving out the rule of peace and prosperity. Just so,

in a community, when the limit of possible expansion has been reached, if no measures are taken to dispose of the surplus population, fierce struggle must re-ensue and destroy the peace, choke out the ethical process, nullify the moral precepts and turn God's Commandments into a dead letter. At such junctures, inevitably begins the corruption and downfall of nations. In the decline and fall of Rome, Greece, or any country, there lay at bottom this population question. India reached this critical point of increase long ago and we have done nothing to deal with the root evil. No country on the face of the earth is so poor and so populous as India. An average Indian home is typical of the state of the whole nation ; very slender means and not only yearly multiplying mouths to feed but also slavishly incurring undue expenses in meaningless and cruel ceremonies ! Even animals in the same stable must fight to death with each other when the fodder suffices for one or two only and their number is legion. Not to remove the bone of contention and preach peace to the people is mockery of preaching. My countrymen are meek and peaceful at heart. The heart is willing no doubt, but how can they help jealousies and selfishness when the weakness of the flesh is forced upon them by the necessity of the case. If the population problem is to be left unsolved, all talk about national unity and mutual amity will remain a Utopian chimera. We have to solve the riddle of this Sphinx or we die. *Sympathy* and *unselfishness*, according to Biological principles, cannot grow in a social

environment where pain and suffering is daily displayed by our associates. With such *populous poverty* around you, Indians, it is hoping against hope to develope Sympathy and Love. Students of Physics know that a mass of matter, of whatever kind, maintains its internal equilibrium so long as its component particles severally stand towards their neighbours in equidistant positions, so that each molecule may perform its rhythmic movements bounded by the like spaces required for the movements of those around. Now, what about the mass of India ? Can its individual units perform their rhythmic movements without clashing with others, have they scope enough for free, natural movement ? If for one that eats, ten must starve, you have to take immediate measures to make the national equilibrium more secure. Otherwise, the only hope for India lies in the grim *caresses* of wild Nature, which for extreme cases like ours, have been enumerated by the Maharshi Vasishthji as Pestilence, Famine, Destructive War, and Earthquakes. Enough now of the evil. What is the remedy ? It is manifold.

1.—The dark notion that stepping out of India will debar you from heaven, should leave this land for good and with that notion let as many Indians leave the land as cannot live here ; depart, emigrate. What joy is there in making yourselves the fabled frog of the well ? Will you never see that you are making fair India a suffocating *Black Hole* for yourselves ?

2.—There was a time for the Aryan colonists in

India when it was a blessing to have a large progeny. But those times are gone, the tables are turned, and in view of the overcrowded population, it has become a curse to have a large family. Let the thoughtless person who still clings to the childish idea that his attainment of Heaven after death depends on his children, open his eyes and see that even before death, he is turning his home into hell through multiplicity of production in modern India. It was just this plea on Arjuna's part of supposing sons to be the levers to heaven which Shri Krishna had in mind while denouncing the aspirants after sensuous paradise in Bhagvad Gita, (Ch. II. verses 42--45.) It is worth your while to read those *slokas* and catch the spirit of independence they carry. Let us sweep out from the country the most pernicious principle which has practically been swaying us so long: Marry, multiply in ignorance, live, and in bondage die. Now we blame the Mahomedan rulers for our backwardness, now we find fault with the British Government, then we hold India's Religions responsible, again we charge the system of Education. To some extent we may be right in such criticisms, but the real blame lies at the door of that impurity which vitiates the most sacred relation in the world, the very relation which produces all the Indian people and makes us what we are—the marriage relation. This, the most important and holiest of all Institutions, is the most carelessly, most unscientifically, and most shamefully attended to. With all your horoscopes and astrological calculations,

auspicious omenising hymn-chanting and innumerable sacred ceremonials, the marriages in India are ill-timed, inauspicious and unholy. No planets can dare stay at inauspicious houses when they behold underage couples going to be wedded in the names of their influences. They tremble and shudder out of their positions at this inhumane sight—a sight unworthy even of animals! Instead of sanctifying the profane wedding of a couple that cannot support themselves, the Vedic hymns lose all their virtue and for all futurity from that instant become ineffectual. What flowers can keep their sweetness under the sacrilegious odour of the ceremony going to unite paupers to multiply unfit, incapable, worthless parasites in the land.

Young men, stop it! stop it! Ye youths, responsible for the future of India, stop it. In the name of morality, in the name of India, for your own sakes and for the sake of your descendants, pray stop *indiscriminate*, *ill-timed*, *blind* marriages in the country. That will purify the people and solve to some extent the population problem.

Suppose that these suggestions are unnatural. These directions you have to put into practice at the penality of pining famine and lingering death. No exaggeration! Stern facts and dismal reality are clothed in these words. Are not the phenomena of infant marriage and virgin widowhood the most unnatural in the world? Ask any civilized community under the Sun. Is any grain of humanity left in you? Then how can you rest

before you have put an end to these inhuman, unnatural customs? The tender arms of widowed children are unconsciously held out for succour; living *Satis* are burning by inches on the pyre of your fury of customs right before your eyes; Divinity is peeping through their innocent weeping eyes, looking up to you for help. How long will you turn away from the *crying Bhiwani*? Turn a deaf ear to her bitter cries any longer, and she must transform herself into a dreadful Nemesis, blood-thirsty and vengeance-seeking. Even the Earth shakes and quakes at her sight. They say peace! peace! But how can you have peace in the country so long as the self-invited Nemesis is there? In Europe the lower the people, the more early they marry, but of course none marry so young, not even the lowest of the low, as Hindustanis do. The higher classes very rarely if ever marry before thirty. The idea is to have fewer children but fitter.

Herbert Spencer, in his Principles of Biology, shows that *fertility* must diminish along with high mental development. How long shall we keep ourselves so low as to go on valuing merely animal fertility? According to our own Shastras that are never tired of praising the virtues of Brahmacharya, there is no strength, spiritual or physical, except in purity. That part of the human energy which is expressed as sex-energy in sexual functions, sexual thought and so on, when checked and controlled, easily becomes changed into OJAS, inexhaustible spiritual power.

You have to acquire control over the sex-impulses. The fool who cannot control the animal passions and trifles with the most serious relation in Nature, the sex relation, knows not that he is *literally* spilling his own blood—his own white blood that constitutes his vitality. The root of all sin is this divine energy misdirected, as dirt has been defined as but riches in the wrong place. The epithet *animal* applied to passion intensifies its *lowness*. Animals are certainly low and silly in their acts of indiscriminate production. It is their undue multiplication entailing bloody struggle as a consequence that places an infamous stigma on their conduct. Yet animals are perfectly innocent of any indulgence for indulgence' sake. Man is supposed to be higher than animals in as much as his feelings are controlled by reason. Now the man who equals the lower animals in indiscriminate multiplication and sinks far below animals in unnecessary, unclean indulgence, what lowness and degradation will not be visited on him ?

Purity ! Purity ! At bayonet's point you have to acquire Purity. The merciless wheel of *Evolutionary struggle* will utterly annihilate you, if you do not acquire Purity. Your only hope lies in Purity to-day. Just as the Process of Evolution forced chaste conduct between near relations among the savages, so does survival to-day imperatively demand clean minds and chaste behaviour on your part. O people of India, you cannot live if you lack that. Let it be hard or easy, you have to acquire it, for the sake of India, for your bodies' sake, for your

brains' sake, for religion's sake, for this world or that, you have to be thoroughly pure. No heroism without purity, no union without purity, no peace without purity.

EDUCATION—Even the unschooled persons in America or England are more intelligent than the ordinary undergraduates of our Universities. How is that ? The chief source of their culture is the cheap daily Press. Newspapers disseminate knowledge more extensively in England, Japan, and America than Colleges do. We thank our Government and other Institutions for spreading Education to a degree in our country ; but that is practically nothing, and no one is to blame for the ignorance of our masses and the dark and dreadful status of our women but ourselves. The vital energy which is now being recklessly wasted in degrading deeds, and no—deeds should be utilized in endeavouring to elevate women, to educate the masses, to uplift yourselves and to raise the nation. The easiest and most direct way to accomplish that would be to improve the condition of the Indian Press. Start really useful papers and improve those already extant, if any, in the Vernaculars. Perhaps one or two attempts have already been made in this direction, but they failed because the advanced student class as a rule disdains to handle the vernacular stuff. You must learn to respect your mother tongue. Let the Youngmen's Indian Association start an organ in easy plain simple Hindi, rather Punjabi in Hindi characters, avoiding Persian or Sanskrit words as far as

possible, steering clear of the perverse taste of using a style in which you are the least at home. Be natural, write as you think, imitate no one. College students might contribute small articles. To try your hand now and then at expressing in your mother tongue the most striking sentiments and enlightening thoughts which you come across in your reading, will benefit you more than the readers, although others will imagine that it benefits the readers more than you. For this work let no details trouble or tire you. The first Number should begin with the Hindi Alphabet and easy combinations of letters into familiar words, and let the blessed College students, the pioneers of light and learning in the land, undertake the happy duty of initiating into reading and writing their sisters, mothers, wives, daughters or other female relatives who cannot read and write. Wait not for Public School systems. This sacred trust falls on *your* shoulders. If India is to live, the work of Female Education must be widely propagated. Then why should it not begin with you ? See to it that no woman or poor man is left unlettered in the Province. Blot out this stain of ignorance from the face of the country. Are you ashamed or afraid of teaching the sweeper woman in your neighbourhood ? Then, fie on your manners and morals ! Approach the poor and ignorant folk with motherlike sympathy and love to educate them. What an angelic work ! In the organ of Y. M. I. A., gradually let lessons on Elementary Physics, Physiology, Astronomy, History, Political Economy,

Psychology, etc., be introduced in as interesting and easy a way as you can command, and by and by the style may be made more classical. Rama recommends Hindi characters for the paper, for Hindi bids fair to become ere long the national language of India. To educate women and the poor is a paramount duty before you, a duty which being well discharged must ultimately exalt yourselves immensely. But forget not that there is also a more direct and even more imperative work for you, *viz.* to acquire agricultural arts and industries in more advanced countries and spread broadcast that useful knowledge in India.

RELIGION—Has the paper tried your patience too long, are you tired of listening? Tired or not, hold on! Rama cannot let you go until he gives you the one thing he knows. Ye wedding Guests! Have you to attend to most important calls of duty? May be, but the Ancient Mariner will not leave you until you are told the one thing he was born to tell. No call of duty can be more important than listening to Rama's message.

Domestic, social or national duties are your *karma-kand* and no karma or deed of noble note can be carried on in the dark; except only that the deeds of darkness may be committed in the dark. Without keeping alive the flame of Faith and the torch of burning *Jnanam* in your breasts, you cannot accomplish anything, you cannot advance a single step. All these directions and details that are everyday dinned into your ears are simply as the body of your lives; but without the spirit

never can the body stand. The spirit of all successful movement is living Faith and flaming *Jnanam*. Even the avowed champions of materialism, scepticism, positivism, atheism and agnosticism, owe their success *unconsciously* to the active spirit of religion in them. In some instances, they lived more religion than the Professors of Religion. Here is, say, the Rubber factory giving employment to thousands and thousands of workless hands, opening up national trade, multiplying capital in the country, encouraging the poor labouring class, bringing plenty of work and emoluments to the steamship Companies, railway employees, post offices, etc. etc. Yet how could the whole affair be unless *one chemical equation, one invisible inner reaction* lent the grandeur? So can none of your personal, domestic, social, or political undertakings flourish free except by borrowing grace and glory from the inner reaction, the heart conversion, the mental *Re-formation*, the spiritual equation or in your very soul, a God-revolution. "Faith is great," says Carlyle, "life-giving." The history of a nation becomes fruitful, soul elevating, great, as it believes. These Arabs, the man Mahomed, and that one century, is it not as if a spark had fallen, one spark, on a world of what seemed black, unnoticeable sand? But lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenade." Allah-ho-Akbar! There is nothing great but God.

Whatever is truly great, springs up from the inarticulate deeps within. Whoever lives not wholly in the

Divine Idea, or living partially in it struggles not, to live wholly in it, is, let him live wherever he likes, in whatever promp or prosperity he chooses, a nonentity, not alive, dead.

Even H. Spencer in his very last work which might be called his dying Swan song, referring to an experiment of Huxley's with the large brained porpoise, says, "The body of our thought—consciousness consists of feeling, and only the form constitutes what we distinguish as intelligence. That part which we ordinarily ignore when speaking of mind is its essential part, *viz. feelings*. The feelings are the master, the intellect is the servant." Feelings known in popular language as the *heart*, the region of faith and religion, at once prompt the acts and yield the energy for performance of the acts. "Little can be done" continues Spencer, "by improving the servant (head) while the master (heart) remains unimproved." And how remarkably does this conclusion of the redoubted archagnostic agree with the verdict of about the ablest Psychologist of the age (Prof. James), "Religious experiences are as convincing as any direct sensible experience can be, and they are as a rule much more convincing than results established by logic ever are." To live at a deeper level of your nature than the loquacious level, to sound the depths of your being, to realize, feel and *be* the innate Reality in you which is also the innate Reality in nature, to be a living personification of Tat-tvam-asi.

This, this is life ; this, this is Immortality !
This is to live and move as Power, Shakti,
That splits pillars with the glances,
Such can say.

1.—The world turns aside,
To make room for me ;
I come, blazing Light !
And the shadows must flee.

2.— O mountains, Beware!
Come not in my way ;
Your ribs will be shattered
And tattered to-day.

3.— O Kings and Commanders!
My fanciful toys !
Here's a Deluge of fire.
Line Clear ! my boys !

4.— I hitch to my chariot,
The Fates and the Gods.
With thunder of Cannon,
Proclaim it abroad :

5.— Shake ! Shake off delusion,
Wake ! Wake up ! Be free.
Liberty ! Liberty !
Liberty !

This *Gnanam*, the inexhaustible power of which is one aspect, has for the other aspect Infinite Peace.

Peace immortal falls as rain-drops,
Nectar is pouring in musical rain ;
Drizzle ! Drizzle !! Drizzle !!!

My clouds of glory, they march so gaily !
The worlds as diamonds drop from them :
Drizzle ! Drizzle !! Drizzle !!!

My breezes of law blow rhythmical, rhythmical.
Lo ! nations fall like petals, leaves ;
Drizzle ! Drizzle !! Drizzle !!!

My balmy breath, the breeze of Law,
Blows beautiful ! beautiful !
Some objects swing and sway like twigs,
And others like the dew-drops fall ;
Drizzle ! Drizzle !! Drizzle !!!

My graceful Light, a sea of white,
An ocean of milk, it undulates.
It ripples, softly, softly, softly ;
And then it beats out worlds of spray.
I shower forth the stars as spray.
Drizzle ! Drizzle !! Drizzle !!!

OM ! OM !! OM !!!

THE FUTURE OF INDIA.

WRITTEN AS INTRODUCTION TO A BOOK.

Rama will now say a few words about the Future of India, which promises to be hopeful and bright.

Everything in this world "moves rhythmically," and the law of periodicity governs all phenomena. In accord with this law should move even the Sun or star of prosperity. There was a time when the son of wisdom and wealth shone at the zenith of glory in India. As seen through the eyes of History, this luminary, like other heavenly bodies, began gradually to march westward and westward. It passed over Persia, Assyria, and further west. Egypt saw it shining overhead. Next came the turn of Greece. After that Rome enjoyed the noon of glory. Then Germany, France, and Spain were duly waked up by the Light.

At last England began to receive the dazzling splendour of the Sun of prosperity. Westward, ho! travels the Sun and brings America to the high swing of Fortune. In the United States, the Light spread in the usual course travelling from New York (or "the East") westward and westward till it reached California

(or "the west"). When it was day in India, nobody knew America. Now that it is day in America the night of poverty and pain is hovering over India. But, no; the Sun seems already crossing over the Pacific Ocean, and Japan bids fair to be among the foremost powers of the world, and if the laws of Nature are to be trusted, the Sun of wealth and wisdom must complete his Revolution and shine once more on India with redoubled splendour. Amen!

Reviewing the past history of India we find, as in the case of any other country, an ultimate internal cause of India's night to be no other than Exclusivism. "How glorious is the broad daylight in this room (India)! Oh! it is mine—mine! Let it belong to me alone." So saying, we practically pulled down the blinds, shut the doors, closed the windows; and in the very attempt to monopolize the light of Ind created darkness. God is no respecter of persons, nor is Fortune geographical. We ceased to incorporate in our lives the divine truth of One-ness-feeling *(Tat-tvam-asi)*; we were divided and weakened. The great wrong which the leaders of the nation committed was to lay more stress on their self-seeking rights than on their self-denying duties to their children—the lower classes. Be that as it may, by the very necessity of the situation, matters are taking a most hopeful turn. Those who sleep well, wake well. India has slept long enough. Most surely, though slowly, the lethargy is breaking; and most surely, though slowly, Conservatism is playing Liberal to adapt itself

to the altered conditions.

The principle of progress demands differentiation of form and function, but integration of spirit and feeling. The Hindu caste system was due to national advancement expressing itself beautifully in organised *division* of labour and occupation and the union of spirit and heart. But in course of time the form came to be exalted above the spirit, the natural order was reversed; evolution gave room to dissolution, and there we had *division of love (spirit)* and *mixing up of labour* (occupation). Members of one caste often took up the occupations of other castes, and yet the ancient caste feelings kept the hearts even more estranged than before. The abnormal development of skin-consciousness (caste prejudice) buried the real self (*Atma*, God) under a heap of transitory names, forms and limitations. The *Shruti* (Vedic wisdom concerning the eternal self) was practically made a dead letter, and *Smriti* (Law-codes dealing with ancient customs and affairs) was made the tyrant's staff. The latter dominated over the spirit. Some one says, "Grammar is the grave of language." Yes, try to save the grammar, keep it invariable, and thereby the language will die. Just so the rigidity of laws, customs and *karma-kand* saps the vitality of a nation. Up to a time the laws and rules are helpful like the husk for the protection and preservation of the seed, but if not changed after a while, they become the choking prison impeding all growth. Bear in mind, dear people, the laws and *smritis* are for you, you are

not for the laws and *smritis*. Spread universally the teachings of eternal Shruti, but adapt your Smritis to the needs of the day. Let the heritage of *smritis* belong to you and not you to the heritage. The rivers have changed their beds in India, the snow-lines have shifted, forests are replaced by cultivated fields, the face of the country is altered, government have changed, language has changed, yet in this inconstant, transient world ye seek to perpetuate the rules and customs of the past which is no more ! Sad, indeed, is the s tate of one who is all the time looking behind while he wants to walk forwards. Such an one must stumble at every step.

Life evolves on the principles of *heredity* and *adaptation*. The *law* of *heredity* reigns supreme in the lower kingdoms. It is the predominance of the principle of adaptation or education that distinguishes man from the animal and the plants. The pretty little baby is just as unintelligent and silly as the infant puppy ; nay, the puppy or polly is often more intelligent than the little Adam. But the difference lies in this, that whereas the little dog or parrot has at the time of birth inherited almost all it required for its perfection, the child will or can through adaptation and education bring the whole world under his sway.

My beloved Hindus ! By aversion to change or adaptation, laying too much emphasis on the old customs and *heredity*, pray, degrade not yourselves below the level of man.

You live in time as well as space. You are descended

from the ancient Rishis of India, but you live not in their age now, do you ? Steam-engine, steam-ship, telegraph, etc. are at you; you can no longer shut yourselves off from the present world ; your struggle is with the twentieth century scientists, artists and workmen of Europe and America ; you can not escape it, and if you observe carefully, you will see that you cannot survive except by making yourselves fit to live in the altered environment of this age. If you are not willing and ready to assimilate the New Light, which is also the old, old light of your own land, go and live in *Pitri-loka* with your forefathers. Why tarry here ! Good-bye !

Rama does not mean that you should be denationalized. A plant assimilates the outside air, water, manure, and earth ; but does it by that turn into the air, water or the earth ? No. Similarly you should by absorbing and digesting the outside materials develop and flourish, with the original life of Shruti still in you.

The object of Education should be to enable us to utilize the resources of the country. Proper education should enable the people to make the land more fertile, the mines more productive, the trade more flourishing, the bodies more active, the minds more original, the hearts more pure, the industries more varied, and the nation more united. The capability of quoting big long texts to show off our learning, nonsensical hair-splitting to torture the sense of passages in ancient Scriptures, the study of subjects which we never have to use in life, is not education. The taking in of knowledge which we

cannot carry out in practice, is spiritual constipation or mental dyspepsia.

It is a matter of satisfaction that, in spite of all surface discouragements and bitter but lifeless opposition, steadily and surely the Hindus are acquiring proper education, showing necessary adaptation ; the social laws of past ages are becoming less stringent, and the caste system is resuming its more natural proportions. Instead of being scared by Western Science, the Hindus to-day welcome her as the greatest ally to their own Brahma-Vidya (Shruti).

As to Hindu marriage, the different communities, often headed by the most orthodox and learned Pandits, are enacting social laws to increase the age of marriage ; and now and then suitable intermarriages are also tolerated.

Apparently the question of food has gained such undue dimensions amongst the Hindus that some have nicknamed our religion as no more than "kitchen-religion." But in spite of all our fuss our energy on the point has been misdirected and dreadfully wasted. We have never examined scientifically what to eat and how to eat. As you eat, so will your acts and thoughts be. You cannot get out of a machine what is not put into it. It is silly to expect muscular or brain work from persons who never take any food for the muscles or the brain. From vegetables, grains and fruit we could easily make a proper selection to supply us with the necessary amount of nitrates and phosphates to keep up

high mental and physical activity. Is it not a pity that we prize *ghee* so much when it contains not a particle of food for brain or muscle, and we despise barley, such an excellent food for students? Pepper, condiments and medicines undermine the system, pervert our natural tastes, invite all sorts of weakness, disease and death. Carbonates, like butter, sugar and starch, which serve only as fuel to the lungs and supply no nutrition for the muscle or the brain, are valued out of all proportion. The consequence is that lethargy, drowsiness and exhaustion become inevitable. Let *Jnanam* (Science, knowledge) guide our eating (Annam)!

The Sadhus of India are a unique phenomenon peculiar to this country. As a green mantle gathers over standing water, so have Sadhus collected over India, full fifty-two lacs by this time. Some of them are indeed beautiful lotuses—the glory of the lake! But a vast majority are unhealthy scum. Let the water begin to flow, let there be marching life in the people, the scum will soon be carried off. Sadhus were the natural outcome of the past dark ages of Indian History. But now-a-days the general spirit of reform, inasmuch as it is changing the feelings and tastes of the householders, is affecting the Sadhus also. There are springing up Sadhus who instead of remaining as suckers and parasites to the tree of Nationality, are anxious to make of their body and mind humble manure for the tree, if nothing more.

The sense of the dignity of labour, the religion of

unselfish activity, so long orally repeated by millions of the *Gita*-students, is at last being more or less realized in practice in the land of Krishna.

"And live in action ! Labour ;
Make thine acts thy piety;
Casting all self aside ;
Contemning gain and merit ;
Equable in good or evil ;
Equability is *Yoga*, is piety ! "

Deep devotion and keen discrimination is observable among some of the laity as well as the Sadhus. And any one who is duly acquainted with the external and internal, ancient and modern, situation of India, can see without difficulty that the future religion of educated India must be

PRACTICAL VEDANTA OR

Renunciation—through Love—in Action

True action is not separable from true love and true wisdom. The religion of Shruti (Practical Vedanta) makes every act, feeling, and thought of our life a *yajna*, an offering to the *devas*.

Deva in the Vedantic language means the power-giving life and light to the different faculties ; and the *deva* or *devata* of a faculty, *indriya* or sense, implies

that faculty, *indriya* or sense taken cosmically. (Cf. *Adhyatmik* and *Adhidaivik*.) The *devata* of *chakshu* (or sight) is the sight of all beings, called *Aditya* and only symbolized by the material Sun or the world's eye. The *devata* of hands is the power in all hands and is named *Indra*. The *devata* of feet is the power in all feet styled *Vishnu*, and so on. Thus true *yajna* or sacrifice to the *devas* means offering or dedicating my *individual* faculties and senses to the corresponding cosmic powers. Offering to *Indra* would mean working for the good of all hands in the land. Offering to *Aditya* would mean realizing the presence of God in all eyes; honouring and respecting all eyes; offering no eyes by unworthy conduct; presenting smiles, blessings, love and kindness to whatsoever eyes may turn upon you; and offering your eyes to the All-Sight with such a devotion that the egoistic claim being entirely given up, the All-Light Himself may shine through your eyes. Sacrifice to *Brihaspati* is dedicating my intellect (thoughts) to all the intellects in the land or thinking for the good of the land as if myself were none else than my countrymen, merging my interests in the interests of the people and exulting in their joy.

In short *yajna* implies realizing in active practice my neighbour to be my own self, feeling myself as one or identical with all, losing my little self to become the self of all. This is crucifixion of the selfishness, and this is resurrection of the All Self. One aspect of it is usually styled *bhakti* and the other is called *jnana*.

O All (OM !)—

Take my life and let it be
Humbly offered, All, to Thee.
Take my hands and let them be
Working, serving Thee, yea ! Thee.
Take my heart and let it be
Full saturated, Lord, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take this mind and let it be
All day long a shrine for Thee.

This dedication being thoroughly accomplished, one realizes the blissful significance of *Tat-tvam-asi* ("That Thou Art").

Do you wish to be a patriot ? Tune yourself in love with your country and the people. Feel your unity with them. Let not even the shadow of your present personality be the thin glass partition between you and your people. Be a genuine spiritual soldier laying down your personal life in the interests of the land. Abnegating the little ego and having thus become the whole of the country, feel anything your country will feel with you. March, your country will follow. Feel health, your people will be healthy. Your strength will begin to pulsate in their nerves. Let me feel I am India—the whole of India. The land of India is my own body. The Comorin is my feet, the Himalayas

my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhyachals are girt round my loins. The Coromandel is my right and the Malabar my left leg. I am the whole of India and its east and west are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah! such is the posture of my body. It is standing and gazing at infinite space; but my inner spirit is the soul of all. When I walk, I feel it is India walking. When I speak, I feel it is India speaking. When I breathe, I feel it is India breathing. I am India, I am Shankara, I am Siva. This is the highest realization of patriotism, and this is Practical Vedanta.

Peace like a river flows to me,
Peace as an ocean rolls in me,
Peace like the Ganges flows,
It flows from all my hair and toes.

Through the arched door
Of eyebrows I pour,
And sit in the heaven of heart,
There well do I ride
In glory, and guide,
And no one can leave me and part.

Merry wedlock, union,
On earth or in heaven,
Is a dim foreshadowing symbol

Of my perfect embrace
Of the whole human race,
And my clasp so firm and nimble.

As the golden lance
Of the sun's sharp glance,
I pierce the hearts of flowers.
As the silvery ray
Of the full moon gay,
I hook up the sea to my bowers.

O Lightning ! O Light !
O thought, quick and bright !
Come let us run a race.
Avaunt ! Avaunt ! Fly ! Fly !
But you can't
With me even keep pace.

O Earths and Waters,
My sons and daughters !
O Flora and Fauna !
All limitations flinging
Break forth into singing
Hosanna ! Hosanna !

OM ! OM !! OM !!!

THE ANCIENT SPIRITUALITY OF INDIA.

Delivered on July 28, 1904.

BELOVED IN THE SHAPE OF LADIES AND GENTLEMEN :

When I first came to America, I landed at Seattle. I was received by the Spiritualists. They gave me the first welcome to this blessed land. I have among these Spiritualists in Seattle some of my most beloved, sweetest friends. In Portland, Oregon, again the Spiritualists arranged for my lectures ; and also in South America I have met among those Spiritualists the sweetest souls I have ever known. My opinion about the Spiritualists of America is that they are among the most liberal and broad-minded, most sympathetic and true, real Christian souls. I am delighted to be here among my own people once more. I am about to leave America now, and here I have an opportunity of addressing once more the people who welcomed me to this land.

And here we are all brethren, my dear heathens. A heathen is one who lives on a heath, and as we are living in the country now, under the free canopy of heaven, of the trees and clouds, so we are once more heathens, brethren. I am happy to address my heathen brethren. I will talk to you first of " The Ancient

Spiritualism of India," and will then pass on to another subject.

The Ancient Spiritualism of India is apparently not something like the organized spiritualistic societies of this land. And yet we read in the ancient Scriptures allusions and references, over and over again, to clairvoyant powers.

I am working, reading, writing and dictating under the possession of what is known in India as *Divya Drishti*, which means the vision of light. You have heard a great deal about the *Bhagwat Gita*. This was spoken by a man, Sanjaya. In the very beginning of *Bhagwat Gita*, you hear the name of Sanjaya. This Sanjaya was a person on the battle-field where the *Bhagwat Gita* was recited before Arjuna. He was at a distance of about two hundred miles from the battle-field. So his preceptor blesses him with this power, known as *Divya Drishti*. Staying at a distance of two hundred miles, he goes on citing everything that was passing in the battle-field, and among the doings of the battle was the chanting of the song known as the *Bhagwat Gita*. You might remember there was a case of some of the sayings, doings and writings of what are called 'mediums' in this land. One of the greatest books, the most wonderful according to me, ever written under the Sun, is 'Yog Vashishtha,' which nobody on the Earth can read without escaping God-consciousness, and which nobody can read through without becoming one with The All. That book was written under similar

circumstances. Again, one of the greatest books in India, known as the *Ramayana*, was written by Valmik several hundred years before the actual incidents took place. Such are the accounts given about the writings of some of the books in India.

Then again, in the *Mahabharata*, the greatest book of the world, consisting of four hundred thousand verses, the story is given of a queen who, in a vision, sees the most beautiful prince and falls in love with him. She was so deeply in love with him that her body, under the severe passion of love, fell sick. Her father sent for all sorts of Doctors and physicians, but to no avail. At last somebody discovered that her disease was the blessed disease of love. The Prime Minister of the king came up, put his hand upon her pulse, and ordered one of the greatest painters to come up and paint the pictures of all the beautiful kings in India. This painter was a woman. This gives you some idea of the ability of women in India and the position they occupied in that land. This woman-painter came up, and, on a board against the wall, she drew picture after picture of the great kings that lived in India in those days. This Prime Minister was watching the beating of the pulse of this princess. The paintress drew a picture of Shri Krishna. Then her pulse beats faster, and the Prime Minister stopped short. He thought that here was the man perhaps whom she had seen in her vision. But he saw that the pulse did not beat fast enough, and ordered the painter to go on painting pictures. Then she paints

the picture of the youngest son of Krishna, and when that picture was painted, lo, not to speak of the pulse, her whole heart began to heave and beat. Then the Prime Minister came to the conclusion, "Here is the man who will drive away her sadness." This we believe to be no story but historical fact.

As to this paintress, what about her? Did she see all the kings and princes of the land? No! She was again under what we call *Divya Drishti*, under that higher vibration with the All, so much so that the book of Nature remained no longer a sealed book, but everything was an open book to her. I might multiply as many incidents of this kind as you please, might give you example after example. Suffice it to say that there is a vision and sight, rather there is an inner light which makes you possessed of all the knowledge in this world.

The Vedanta Philosophy is popularized by very beautiful illustrations. Let me give you an illustration to distinguish this inner supreme spiritual vision from that kind of light which you imbibe from the study of books and through the medium of Professors in the Universities.

They say, at one time a prince was going to get one of his most glorious palaces painted in a marvellous way. Many painters came hoping that he would select the very best painter for the job. He set them a test. Two walls stood side by side parallel to each other, and two painters were employed to paint these walls. Curtains were hanging on these walls so that the work

of one painter could not be seen by the other. About two weeks were allowed to them to finish their work. One of the painters reproduced on the wall all the scenes of the *Mahabharata*, the grandest book of the world, and his work was most marvellous and glorious indeed. As to the other painter, I will not tell you yet what he was doing. Two weeks passed, and the king with his retinue came to the scene, and the curtain was lifted from the work of the first painter, and there were thousands and thousands of pictures upon the wall. Everybody who looked at the wall was wonder-struck. They stood, all surprised, in a most wonder-struck mood. How glorious was the work! All the spectators cried out, "Give him the reward, select him for the highest work which you want to be done! Let him be the victor, let him be rewarded!" Then the king ordered the other man to lift up his curtain. When the curtain was lifted, all the people stood there with bated breath, their lips half open, their breathing suspended, and their eyes wide open with amazement. They could not utter a word; they were pictures of amazement and surprise. Why? What had this second man done? Everything on the wall of the first man was inscribed on the wall of the second man, with this difference that while the first man's paintings were relatively rough and rugged and uncouth, the second man's paintings were so smooth, neat and clean, and so soft and polished, that even a fly in its attempt to sit upon the wall would slip down. So beautiful was the work!

And further, they saw that in the second man's paintings there was a curious beauty, for they were painted three yards behind the surface of the wall. How had this work been done? The second man had been polishing, purifying and smoothing his wall to such an extent that he made it transparent, and it became a veritable mirror, a looking-glass. Like a looking-glass, it took in all that the first man had done, but everything was painted within it. You know that the pictures within a mirror reflect within it as far as the object is without it.

Thus there are two ways of acquiring knowledge. One is the cramming and outside painting work, taking in picture after picture, and idea after idea, and pumping into the brain thoughts and ideas of all varieties,—Geology, Astrology, Theology, Philology, and all sorts of Ontologies and Nonpracticologies. This is one way of acquiring knowledge. I don't mean to say that you cannot acquire knowledge that way. You can, just as that man painted the wall by all sorts of colours used on the surface. But there is, blessed ones, another way of mastering the knowledge of the world. It is a purifying process. It is not stuffing in, but taking away, and using only the thoughts which are needful. It is to make your breast beating with the ALL. As Emerson says,

"Heave thine with nature's heaving breast,
And all is clear from east to west."

There is that method of realizing my oneness with the ALL. Walt Whitman says, "Unless you feel all, you cannot know all." It is feeling all.

Wherefrom did all the original workers, all the men of genius, get their knowledge ? We have ever so many Professors of Theology, Doctors of Divinity, Reverends, ministers in the Churches, who have devoted their life-time to the study of tomes filling large libraries. And yet how many of them deliver original sermons like the sweet little sermons that came from the blessed lips of dear Jesus. We have ever so many writers and speakers, but dear ones, out of all the speeches delivered in America, no speech was so powerful as the speech of the seven words. You all know that speech of seven words: " Give me liberty or give me death !" There are ever so many Professors of Mathematics, Doctors of Philosophy, but how many of them did produce a work like the single little "Principia" of Newton. Wherefrom did he get all this knowledge ? The knowledge of Mathematics which he derived from books was not as much as the knowledge which he poured into the world. He got it from some higher source. Shakespeare's books are read to-day in the Universities by the students in the Master of Arts class. This poor Shakespeare was not a Graduate of any University, yet he wrote books which the people must read before they graduate from the Universities. The great Scientist of to-day, Herbert Spencer, was not a Graduate of any College. Somebody asked him if he was an omnivorous reader. "No, sir ; if I were as big a reader as others, I would have been as big an ignoramus as others." Now we see that these original workers, these people who advanced the march

of Science, derived their original ideas and thoughts evidently not from the books written before them. If it were copied from other books, it could not be original at all. Here arises the question, wherefrom does original knowledge come? Wherefrom does this originality derive its origin?

Dear blessed ones, dear sweet ones, hear, consciously or unconsciously, mark these words, it is coming into unison, becoming one with what is called the heaven within; the origin of all life within, the origin of all light within. There, there is the source. The origin of all light, of all life, heaven of heavens, is your real self, the true self. Let us for a second enter into silence with this thought that all life, all light is within men, all is within me.

Now I shall tell you the method which the sages of India adopted to acquire that God-vision. In India it is said that all the Vedas were written by God, by *Rishis*. It means that the people who wrote these Vedas wrote them while this body-consciousness or this egoistic consciousness, the personal consciousness, was entirely absent. So the people from whom these Vedas sprang are called *Rishis*. But they are not the authors. The word *Rishi* merely means the seer of divine light, the seer of divine truth. Again, in other parts of the Hindu Scriptures, it is stated that all the Vedas (the Veda is the Hindu Bible) are like a tree which sprang from the seed known as OHM, OHM, OHM. This is called the seed from which the tree of the Vedas sprang.

How can we reconcile this idea with the other, that the Vedas came from the people who did not write them, but sprang spontaneously as light emanates from a lamp or fragrance proceeds from a rose? The two ideas are reconciled in this way that those people who want to get a higher inspiration, those people who wanted to acquire that God-vision, who wanted to rise abovē the egoistic, personal, little, limited, local consciousness of self, they got the inspiration and light through the chant of OHM, OHM.

Now it is not the mere chant by the throat; it is something else also. While the lips and the throat chanted physically, the mind chants it intellectually, and the feelings chant it in a language of higher emotions. Thus the threefold chant of this sacred syllable brings you to that unison and oneness with the All, the LIGHT. This was the method which they adopted. This requires of me to lay before you the significance and meaning of the *Mantram* OM. I might take that up some other day. But before I lay before you the significance and meaning of the *Mantram* OM, I must tell you why this *Mantram* has inspiration or God-consciousness dependent upon these little sounds.

Is God a respecter of words? This is the question that comes to the mind of everybody. I will show you that this OHM is the most natural and real name of the Holy of Holies, and for the ALL. This is a name not belonging to any particular language. If the Hindus took it up, it does not mean that it belongs to the

Sanskrit language. It is nature's name, nature's word, it is nature's syllable, nature's *mantram*, and some people would like to discard it because it comes from Sanskrit, from the Hindus. You know that orthodoxy means my doxy, and your doxy is heterodoxy ; so the orthodox are prone to reject everything that does not come in the name of their label. So you need not reject it because you think that it comes from the Hindus. In Sanskrit, this word OHM is not subjected to the same conjugation or inflection or other grammatical manipulations to which all other Sanskrit words are subjected. So it is not a Sanskrit word. It is a genuine word by itself, the word of nature. The Hindus took it up. Every child is born with this sound. What is the very first sound which a child utters ? It is either, *am*, *um*, *om* or *ma*. Now *oh*, *ah*, *uhm*, these three elemental sounds compose OHM. In the French language, when the sounds *oh* and *ah* come together, they coalesce together into *oh*. Similarly when the sounds come together in Sanskrit, they coalesce. So the sounds *oh* and *ah* compose it, and every child of every nation is born with these sounds which he brings from the other world. We see again when a man is sick, what is the sound by which he seeks relief ? He says *uhm*, *uhm*, *uhm* ; therein he finds relief. A sick man, a man suffering from excruciating pain, finds in this sound his OHM. Wherever in this world children are happy, very happy in any place, their ecstacy finds expression in the ejaculation of

the sound *ohm* ? There it is. This is the sound which stands for that state of your mind in which you are standing above or beyond this little, local, egoistic, personal, small, limited consciousness. Whenever you rise above the local consciousness, according to which you feel yourself to be limited within the short area of about five or six feet, on the north having a head covered sometimes with a hat or turban, and on the south a pair of shoes, when you rise above this little egoistic consciousness, the natural sound of the *mantram* OHM finds expression through you We see again that in all the languages of the world, OHM occupies a very prominent place. Omniscient begins with OM, (then the nasal sound) ; so also omnipresent, omnipotent. They are the sweetest and highest names for God,—Omniscient, Omnipotent, Omnipresent and they begin with the natural name for God—Ohm. In your prayers, when you come to that point where all speech stops, you say the word *amen* ; in Arabic we say *amin* ; in Persian we say *amin* ; so in Hindustani or English—it is *amen* or *amin*. We see it in the principal languages of the civilized peoples in the prayers, when they come to that point where all speech stops, the silence that speaks when you enter into that blessed silence, which the Hindus have expressed in the phrase.

यतो वाचो विवर्तन्ते अप्राप्य मनसः सह

Translated, this means " Wherefrom all speech and all thought turns back like a ball flung against the wall, jumps back." When you reach that state, it is the

word Amen that introduces you into the whole world. Amen is only a distorted expression of *Ohm, Ohm, Ohm.* So *Ohm* is the most natural name for God, the most natural name for the Holy of Holies.

Further. Did you ever notice the sound which accompanies your breath, your respiration? We will see just now,—it is *so—ihm, ihm, ihm.* Breathe alone and breathe aloud, you will see that *so-ihm* is the sound of your breath. In the Sanskrit language *so-ihm* has a meaning; and remember please, if it has a meaning in the Sanskrit language, the English language ought to adopt it. Philology proves that English, French, Scandinavian, Russian, Greek, and Persian are all the daughters of the Sanskrit language. So, blessed ones, Sanskrit is the mother of your English language. So if it belongs to the mother, why should not the daughters take it? So, in the Sanskrit language *So-ihm* has a meaning. *So* means that, and *ihm* means I am. I am that. Connected with that is a particular way of breathing. In *So-ihm*, the sound of your breath, there are two consonants, and the rest are independent sounds. Drop out the first consonant, drop out the "h," it becomes OM. So we see that the breath of man, or the inner living being in this world, consists of two sounds that are consonants, on which the others are dependent. Take away the dependent or consonant sounds, then the soul or independent life in your breath is OM. Thus the life in your breath is OM. The sound which is the soul of your breath is OM. This is then the most

natural name for the heaven within, the God, Supreme Spirit, that enlightens all spirits and all souls ; the soul of all souls, the life of all lives is OM.

I could further explain to you the scientific reason for the higher vibration and the higher state which is brought about by the chanting of Ohm.

Sounds are of two kinds, you all know. Your books on Grammar call them the articulate and the inarticulate. In Sanskrit we have the articulate, that is, the sound which can be recited in letters of the alphabet, and the other sound is the inarticulate or intonation. The alphabetical and the intonational are the two varieties of sounds. The alphabetical or articulate sounds are concerned with the topics which deal with the knowledge of the head, and the intonational sounds are those which deal, in the language of the present-day psychologists, with what is called the *subjective mind*, or *the heart*, the feelings. We see that the articulate sounds can have a meaning for a limited class. Here I am talking to you in the English language. To those who do not know English, all this talk will be Greek. So those who have been trained in the same artificial way in which the people learning a particular language have been trained, can understand me when I talk English. Nobody else will. Here comes a man who speaks to me in Persian or Russian, in Sanskrit, you do not understand him. He does not know English and begins to cry. Then you all understand him immediately. You know that he is in need, that he is distressed. There

comes a man who tells you something in Sanskrit, Persian, Japanese; you do not understand him. He begins to laugh and laugh and you understand. So this crying, this laughter, was it the intonational or alphabetical sound? It did its work. The baby cannot speak to you in your language, but they say the language of Love is understood everywhere. Here comes a cat, and you want to drive it away. You speak to it in Persian, Sanskrit, Arabic, English, it does not understand; but clap your hands and off she goes. There it was the intonational sound, it was not the alphabetical. It did its work immediately. So we see that the intonational language is universal, the language concerning the mediums which are deeper down than the head. The philosophers of the seventeenth and nineteenth centuries have been placing the ruling centre of man in the brain somewhere. But to-day the mistake of these philosophers has been discovered, and once more the philosophical world has come to realize that it is in the gangleonic centre of the heart. There lies the ruling seat of man. So we say that the intonational language comes from somewhere deeper down than the head or the intellect. I heard a lady say, "You cannot preach to me in your Churches, but you can sing to me there." You will all agree that you enjoy the music in the Churches more than the sermons. How is that? You are all sad, and somebody begins to play upon the piano, and brings out the harmony of the vibrations, and you are immediately at rest. I have a friend in East Aurora.

In his establishment, when the workmen are a little out of gear, and there is discord and lack of harmony, he stops the work immediately, and asks somebody to play upon the piano, and in half-an-hour everything is set aright. You know what a charm music has upon people. Some Frenchmen in the Franco-Prussian War were treated with martial music, and all of them became homesick. The officers received application upon application for leave of absence. All were homesick and could not fight. You know how Music inspires people in battle. You have heard of the city of Troy coming out of the music of Apollo ; out of his Music the city appeared. You all know about those sirens who lived on an island in the sea, and the passers-by, who travelled on the sea, no sooner did they hear that music than they were drawn to that cruel island where they knew that the sirens had to make merry with them for three days, and then they would be cut up and eaten up. Yet they could not resist. Such is Music.

This shows the temptations of this world. People know that when the temptations get the upperhand, they will make merry for three days, and then be eaten up. Yet they cannot resist. It is said that when Orpheus sang, the brooks and running streams stopped to listen to him. On one side stood a lion, and on the other a cow ; on the one side a sheep, and on the other a wolf ; but all forgot themselves in that harmony. You know about that St. Cecilia who brought an angel down to the Earth. And you may have heard that

in "Alexander's Feast," hearing about the musician who brought Alexander in rapport with the divine, he said,

"He raised the mortal to the skies,
And she (St. Cecilia) brought an angel down."

Consequently this musician was higher than St. Cecilia. What is Music? Is it alphabetical or intonational? Intonational, evidently. What a wonderful effect it has! Science can prove why particular sounds should have particular effects, and even if Science cannot prove it, the fact is a fact that intonation has a marvellous effect in producing wonderful results. In your mind it remains a fact.

So I say that intonation is connected with the chant of Ohm, and experience has proved that it has a marvellous effect in bringing your soul at one with the soul of the ALL. It has a marvellous effect. If Science cannot prove it to-day, let it grow, and a little later it will be able to explain it. In the meantime the fact will remain a fact. So, on the basis of this experience of the ages, I mean personal experiences, I lay before you this, the treasure of the Vedic philosophy. Thus it is that the Hindus reached the higher vision of clairvoyance, of the inner, spiritual light.

PEACE LIKE A RIVER FLOWS TO ME.

Peace like a river flows to me,
Peace as an ocean rolls in me,

Peace like the Ganges flows,
It flows from all my hair and toes,
O fetch me quick my wedding robes,
White robes of light, bright rays of gold,
Slip on, lo ! once for all the veil to fling !
Flow, flow, O wreaths, flow fair and free,
Flow, wreaths of tears of joy, flow free.
What glorious aureole, wondrous ring.
O nectar of life ! O magic wine.
To fill my pores of body and mind !
Come fish, come dogs, come all who please,
Come powers of nature, bird and beast.
Drink deep my blood, my flesh do eat.
O come, partake of marriage feast,
I dance, I dance with glee
In stars, in suns, in oceans free,
In moons and clouds, in winds I dance,
In will, emotions, mind I dance.
I sing, I sing, I am symphony.
I'm boundless ocean of Harmony,
The subject—which perceives,
The object—thing perceived,
As waves in me they double,
In me the world's a bubble.

OM ! OM !! OM !!!

THE CIVILIZED WORLD'S SPIRITUAL DEBT TO INDIA.

Delivered on July 29, 1904.

While talking to some students this morning, a remark escaped these lips :— "I never remember that I was ever born. Indeed, I was never born, and no power in the world can convince me that I can ever die." While addressing a large congregation in India, I spoke on a subject which smacked of politics. Among the audience were judges, lawyers, and people occupying very high positions under the Government. After the talk they came up and remonstrated, saying "Swami, never deliver such a talk in future, because there is a fear of your person being thrown into prison or being taken to the scaffold." Rama's answer was, "Blessed ones, I can never play the part of Judas Iscariot and sell the Christ of Truth for thirty pieces of silver, for nobody can convince me that there is a sword in this world sharp enough to cut my soul, or a weapon strong enough to wound me, immortal Being, never born, incapable of being put to death, the same yesterday, to-day, for ever, this is me!! Why should I compromise ?"

The remarks which you will hear you may not be accustomed to hear so often, and perhaps they will sound strange, but as a debt to Truth I am bound to declare them.

Many stories are extant in this country about India. The other day, after delivering a talk in Minneapolis, a lady came up to Rama and said, "Mr. Swami, don't the ladies still throw their babies to the crocodiles in the Ganges?" I told her, "Blessed divinity, I was also thrown into the Ganges, but like your fabled Jonah, I swam out." As a matter of fact, I have been from the source of the river Ganges to the mouth on foot. Those of you who have had the pleasure of walking with me know that this little body can walk 40 miles a day. I tell you that roaming around the banks of the Ganges from one end to the other, I found that sacred river so clear, pure and extremely rapid, awfully swift, that, in the name of Science, no crocodiles or alligators could ever live in it. Alligators and crocodiles live in muddy, turbid streams, and no crocodile could be pointed out in that river. Bless the sweet hearts of story-concoctors! Such are the reports current in this country about India.

The other day I received a letter from Seattle, Washington, written by a Hindu implicated in a queer case. One night he was going home from the rooms of a certain Spiritual Society, and he took a car. A girl took the same car as he did. They rode together,

and when she left the car, he also left, because he lived in that neighbourhood. After an hour a policeman came up and arrested the student, and for six hours he remained in jail. The next morning he was tried. The complaint which the girl lodged against him was "He looked at me with those 'piercing, black, spiritualistic eyes', and I felt as if I was going to be hypnotized, and I was scared." Oh Heavens, where should the poor Hindus put their eyes before they come to America? Such are the notions about the Hindus in some quarters of this country.

As to the bright side I might lay before you fact after fact about the immense wealth of ancient India. Reports were current in Europe that in India houses were made of gold and streets of silver, and such reports about India made all Europe eager and anxious to go after the wealth of India, and in conquest of India, people came from all parts of Europe. Some wanted to go by way of the north-west passage, and came to India. Your Columbus was at first in search of a new route to India when he stumbled upon blessed America. So India had a charm one day, even so far as its material wealth is concerned. I have simply to refer you to the accounts of the Persian and Greek writers of the temples in India. In one temple ten thousand servants were employed, and the ceilings were set with diamonds and rubies. If you want to have some historical records to prove these statements concerning the wealth of India, I refer you to the speeches of

Edmund Burke about Warren Hastings and Lord Clive.

I might say a great deal about the intellectual wealth of India. In India I have seen a man performing most wonderful feats of memory. About 50 or 60 persons were seated in a room in a semi-circle about him. Each person present was told to have before him passages from any book they might wish. Some of them took passages from books written in English, Arabic, Hindustani, and so on. This man was blind. Each one of the persons told him the number of lines their passage contained. Then in turn each one of the parties gave him one line at a time. The first man, let us say, gave him the first line of his passage which consisted of 20 lines; the next gave the fifth line of his passage of 13 lines, and so on. Then came the second turn when all the people gave him one line again. Thus promiscuously and irregularly the lines were given to this blind prophet. Then in the 13th turn, when he reached the man who has announced that his passage consisted of 13 lines, he said, "Mr. so-and-so, the number of lines of your passage are exhausted," and in his mind having arranged all these lines in their correct order, he repeated the whole passage from beginning to end without a single mistake. So he went on completing and reciting the passages to the whole circle.

I might tell you of some of the psychological researches. There was a certain Swami who visited India and who could throw himself into a state of suspended consciousness for five minutes. But in the

Himalayas I have met many Swamis who could throw themselves into apparent death for six months. Here is a case of resurrection after a period of apparent death during six months. One of these Swamis was put into a box and interred in the ground, and after six months he was dug out, and, by means of certain processes which he had told the people to perform on his body, he came to life again. Just think of that, blessed ones! A man came to life after three days of seeming death, and almost all Europe have pinned their name and faith to his personality on the ground of resurrection after three days. People rise again in India after six months of apparent death, and we take it for what it is worth. This is not spirituality, but it is a genuine physiological and psychological process, a scientific process. If the present-day Doctors do not know about it, they must grow in the knowledge of their Science. We take it for what it is worth.

Here again I am moved to say a few words about the negative side of the question before I pass on to the positive side. The negative side is this. The other day a gentleman came up and said, "Don't, Swami, bother us with your philosophy and religion. Is not that antiquated?" As if truth could be antiquated! As if truth were changeable and mutable! I said to him, "Brother, do you know what is the cause of your prosperity and of America and Europe's progress to-day?" I was moved to make this answer because he said 'your religion is antiquated.' Our religion is living, is living!

Our religion lays stress on the positive side, while yours lays stress on the negative side—'thou shalt not.' I said, "Blessed one, let us examine the cause of America's prosperity, and what America's religion is." I told him that his religion was worn as a charm around the neck, as an amulet. A boy wears an amulet and attributes his successes to the charms of the amulet, but his failures he attributes to the lack of his own exertions. So, blessed ones, the real cause of your prosperity and your boasted civilization is something else. It is not Christianity, or what I call Churchianity. Let us examine the matter historically. We read history, and we find that before this so-called Christianity or Churchianity was introduced into Europe, there were nations in existence who were prosperous and civilized at least to the same extent as America and Europe are to-day, if not more so. Egypt had her civilization, China had her civilization, and in some respects the European art has not come up to the art of ancient Egypt or China. Persia, Greece and Rome had their civilization, not to say anything of India. All these countries, all these nations were civilized, and they were heathens also. If civilization and material prosperity always went with Christianity, then, pray tell me that although Christianity was not born, yet these countries were civilized and prosperous. Why? Again, we see Rome, the greatest country in the world at one time, Rome, the most prosperous nation, fell. What brought about the decline of the Roman Empire? It was the advent and

introduction of Christianity. Read Gibbon on that subject; read any other standard historical work on that subject. Greece was so prosperous and happy before Christianity was introduced there. What is the Christian Greece of to-day as compared with the heathen Greece of those good old times? Again we say, "Come, read history." In spite of facts and figures nobody has the least right to attribute the prosperity of America and Europe to Christianity, to Churchianity. For more than a thousand years after the introduction of Christianity into Europe, it was under the pitch-dark shadow of what are called the Dark Ages, the ages of indescribable gloom and the greatest superstition and ignorance that ever visited the world. This is what was the result of the introduction of Christianity into Europe.

Some people say, "Look here, what has not Christianity done; Christianity is the greatest civilizing factor in the world! It is the civilizing factor which must introduce Inquisitions, the burning of witches and the persecution of scientific thinkers. Wherever Science wanted to advance, there did Christianity come up ready to choke it to death. Bruno was burnt to death because of his scientific views. You know how Christianity treated Ben Johnson and Carlyle. Let us examine the real facts of what has contributed to the prosperity of America and Europe.

Blessed ones, it is not the hell-fire preached from the pulpits that has raised you. It is the fire coming from the steam-engine, the electricity, the printing

presses, it is the ships and railway systems,—it is these to which you owe your prosperity and material elevation. Says Dr. Johnson of England, "If a boy tells you that he peeped through this window, while as a matter of fact he peeped through the other, whip him!" So I say to you, when you ascribe to one thing what is really due to some other cause, what do you deserve? So the real cause of your material advancement are these factors which I have mentioned, these scientific discoveries, these scientific inventions. No one of these discoveries or inventions was made by a Reverend Doctor or Minister of the Church. Was James Watt, George Stephenson, Benjamin Franklin, Thomas Edison, or anyone of those folks a Reverend Doctor, a Missionary or Minister? If anyone of these men had been a preacher of the Gospel, then we might say that the Gospel was the cause of your material advancement, of your material prosperity. But we see that the only discovery made by a Minister was the discovery of gunpowder. The only scientific discovery that ever came from the blessed hands or brain of the preachers of the Gospel was gunpowder.

You see that the cause of your prosperity is not Churchianity or Christian dogmas. It is not. Just as the cause of America and Europe's material prosperity is not the blessed religion of America and Europe, so the cause of India's material downfall is not the Hindu religion. I maintain that the real cause of your prosperity or of any nation is true spirituality, and true

spirituality I always distinguish from the forms, the dogmas, the creeds, the garments, the dress in which it is presented. So I say that the cause of America's prosperity is true, genuine spirituality, which is engendered and propagated in spite of the preaching from the pulpits and the usages encouraged by that preaching. All of the "Thou shalts" and "Thou shalt nots" have hindered and not aided your growth, your spiritual growth. Kant calls them the categorical imperatives, a statement in the imperative mood, second person. All such statements limit your freedom, they take away your liberty.

Wherefrom did this true spirituality arise? Wherefrom, in the history of the world, sprang this true spirituality? That is what I have to tell you. True spirituality is what we call the Vedanta. All the religions of this world are based upon a personality. Christianity hinges around the name of Christ, Confucianism around the name of Confucius, Buddhism around the name of Buddha, Zoroastrianism around the name of Zoroaster, Mohammedanism around the name of Mohammed. The word *Vedanta* means the ultimate Science, the Science of the soul, and it requires a man to approach it in the same spirit in which you approach a work on Chemistry. You don't read a work on Chemistry, taking it on the authority of Chemists like Lavoisier, Boyle, Reynolds, Davy, and others. You take up a work on Chemistry and analyze everything yourself. I believe that water consists of hydrogen and oxygen on the authority of

my own experiments, not on the authority of anybody else. The electrolysing of water shows that to me. So a religion that is based on authority is no religion. That alone is truth which is based upon your own authority. With that understanding I might recommend to you books upon books on the subject to be read, digested, and assimilated. This is the spirit in which I want you to approach the word *Vedanta*. I don't mean that you should pin your faith to Vedanta, I don't want to proselytize anyone. But having made the meaning of this word clear, I will say that this *Vedanta* or true spirituality flows from the mighty Himalayas, the mountains of the world. As those magnificent streams and beautiful rivers flow from those heights, so the genuine spirituality flowed from India. Your European Orientalists say that the books on these subjects were written about four thousand years before Christ. And these people, in their attempts to discover the origin of these books, have been working under the heavy weight of the superstition that the world was created only four thousand years before Christ. But I, as a student of the Vedas, can furnish you with internal evidence that these statements of those folks are wrong. I have been a Professor of Higher Mathematics in a University. I have been lecturing on dynamics, analytical hydrostatics, astronomy, trigonometry, and through reading the Vedas I find frequent references to the positions of the stars and constellations in the heavens in those days. The marking of the

positions of Orion and other constellations in those days is given in the Vedas, and then making mathematical calculations, I give you the internal evidence, scientific and mathematical, of the fact that these Vedas were written, at least some of them, eight thousand years before Christ. Shall we believe in the evidence given by a piece of canvas, or the evidence given directly by God through the letters of the stars and mathematical formulæ? This is a vast subject, but I can, in this short time, lay before you only the salient points, some of the broad landmarks in the whole scheme.

Have anyone of you read the accounts of India given by the ancient Greeks? About four hundred years before Christ, the Greeks began to visit India. History shows that, and these Greeks have left accounts of their visits. I have read some of them. You will find in those accounts that in those days the people of India were called an ideal sort of people. The Greeks say that the Hindus never told a lie. Women had mixed freely with men; they lived on terms of equality with them and they say grand, wonderful Universities, in the mountains and forests, existed all over the country. They go on describing in glowing terms the material wealth of the land, and what is called faithlessness and impurity they say was absolutely unknown. They describe something about the system of philosophy of the people. The Greeks were charmed. Even to-day we find among some of the great works of ancient India, books written by women. At one of the

greatest Parliaments of Religions held in India, where one of the greatest philosophers of the world spoke, it was a woman of India who presided. Some of the grandest, greatest and most wonderful hymns came from the blessed hearts of women in India. I agree with Walt Whitman when he says "Truth is first conceived of woman."

What brought about the downfall of all the institutions in India? What brought idolatry into India? Idolatry is not indigenous in India. To-day the Christian folk tell you that the people are idol-worshippers. But in the voluminous Vedic writings, in the writings on Poetry, Grammar, Mathematics, Architecture and Music in India, we find not the least reference or allusion to idolatry. Wherefrom then did this idolatry come? It forms no part of the religion of India. This idolatry in India came through the Christians. People have not read that page of history yet, but this investigation of mine will be issued in printed form. I prove it from external as well as internal evidence that between the 4th and 5th centuries after Christ, some Roman Catholic Christians went over to India, and these Christians are still present in India to-day. They are called St. Thomas Christians, living in the Southern part of India. These Christians introduced idolatry. Then from internal evidence I prove that the greatest advocate of idolatry, Ramanuja, had for his preceptor, one of those St. Thomas Christians. The first statue before which these men bowed I know, and we see in this first

statue that its face is no oriental one. This shows, my blessed ones, that the origin of idolatry is from what you call Christianity. You took it there. The Missionaries come to India to-day denouncing idolatry, pulling it down on the one hand, and on the other they make those images and sell them to make money. This is how you want to convert those people. Will these idols which you make and sell to the people, have a greater force than the Gospel? It is for you to decide.

Then again the people tell you so much of the slavery of women in that land,—the custom of veiling themselves in that country. A word about the origin of that too. The Mahommedans who at one time ruled India were very immoral. Whenever they saw an unmarried Hindu girl, they wanted to rob her of her honour. Thus women were subjected to brutal outrages. The Hindus wanted to escape this, and introduced the custom that no woman should be allowed to marry except under the age of puberty; under that they should marry. Then again the women could not walk in the streets unveiled because the Mohammedan conquerors, if they saw their faces, would rob them of their honour. Thus the custom was introduced of wearing veils, which custom has been prevalent in all countries ruled by Mohammedans. This custom never existed in the days of Hindu rule.

The Hindus, my beloved ones, are of the same flesh and blood as you. Their language was the origin

of your language. If my colour is dark, that means only that my skin is tanned ; but the parts of my body which are covered are as red as yours. Their face is oriental, but they are one with you, your own flesh and blood.

That the European world owes its spirituality and civilization to Greece, no sane man will try to deny. But, blessed ones, what about the Greeks ? What about the Philosophy of the Greeks ? Did you ever read Plato, Socrates, and Pythagoras side by side with the Philosophy of India ? If you have, then you can never deny that the theories, such as the 'Immortality of the Soul', Metempsychosis, all are the offspring of Hindu Philosophy, with this difference, however, that the Greeks did not get all the truth from the Hindus. We see to-day that the logic of Aristotle, as compared with the logic of the Hindus, is very defective. Compare the way the Greeks analyze the syllogism with the way the Hindus do it, and you will see that the Aristotelian Philosophy is defective. In the works of the Hindus, Inductive and Deductive Logic is brought out, while the Greeks and Europeans bring out only the deductive methods. William Jones proves this statement. He says, "When we compare the writings of the Greeks with the great, clear, comprehensive systems of the philosophy of the Hindus of India, we cannot help thinking that the Greeks derived their knowledge from the fountainhead of Indian philosophy."

What distinguishes your New Testament from the

Old? It is sayings like these—"'I and my Father are One;'—'I live and move and have my being in Him;'—'In the beginning was the Word, and the Word was with God, and the Word was God;'—'He who has seen the Son has seen the Father;'—'The kingdom of Heaven is within you;'—'Love your neighbour as yourself.'" Again, when Christ says,—"Eat ye my flesh and drink ye my blood, and unless ye eat my flesh and drink my blood, ye cannot be saved," see how the people have misinterpreted this saying. Instead of eating and drinking the flesh and blood and being done with it, they make a fetish of it. Why, in the name of philosophy and logic and reason, he who runs can read. Read the books on the Vedas and you will know that these statements are in the Vedic books, preached thousands and thousands of years ago in India. As to the resurrection and sermon of Christ, these also are Hindu and Vedantic. Here I might refer you to a book written by a Russian—Nicholas Notovitch, written in French and translated into English,—entitled—"The Unknown Life of Jesus."

The work is based upon some manuscripts discovered in a monastery in Tibet. The author visited the place, and when you have read the book, you cannot but realize the truth of the statements. It gives you an account of that part of Jesus' life of which the Bible says nothing, from the eighth to the thirtieth year of his life, which were spent in India. These facts may or may not be so, but indirectly the knowledge could

come to Jerusalem. The fact remains, however, that his doings as well as his teachings are only a faint re-echo of the Vedanta, the philosophy of India. In your Bible you find the statement—"Love your neighbour as yourself," but no reason or rationale is given for it. As the blessed Herbert Spencer says, when we simply tell a child to do this, we enslave the higher nature in the rational animal, for man is called by the logicians a rational animal. We enslave the mind of a child when we tell it to do a thing on authority. A child will do a thing you want him to do on his own authority. The moment you say, 'do' or 'don't,' you enslave the mind. Once a child was asked, "What is your name?" He said, "I don't know, but my mother calls me 'Don't'." When you say, "Love thy neighbour as thyself," you ought to tell me how and why I ought to do this. How shall I love my neighbour as myself, when the Ministers and Doctors of Divinity hate the Hindus from the bottom of their heart. Under such circumstances, how is it possible for us to love our neighbours as ourselves? These categorical imperatives have been preached in this world, and the world is the same to-day as ever. Confucius, Zoroaster and Krishna preached, and the world still remains with its sins. Is the world any happier to-day? Somebody has said that the world is like the tail of a dog. Put the tail of a dog in a bamboo case for a period of twelve years, and when you remove the case, the tail will curl as ever. The same illustration will hold with the world.

Try to straighten it out, but when you let it go again, it will go back to its old ways. This reminds me of a story. A man once went to a pseudo-Swami asking for advice as to how to win the love of a girl. This pseudo-Swami says, "I will tell you a *mantram*, a certain formula to repeat. Repeat it continually and you will win the love of the girl. But while you are repeating it, let not the thought of a monkey come into your mind." This man began to repeat the formula to himself, but, Oh, as ill-luck would have it, the monkey was all the time with him. Then he came back to this quasi Swami and said, "I would never in my life have thought of a monkey if you had not told me not to think of a monkey!" So it is, blessed ones, it is those 'dont's' and 'dos,' 'thou shalts' and 'thou shalt 'nots,' which are not the commandments of God. So you know why animals, cows, buffaloes, even lions and tigers are cleaner than men. They have no prohibitive laws for the control of what are called the animal passions. In the commandment—'Thou shalt love thy neighbour as thyself', we see again that the mark is missed. Man will not receive anything on another's authority. Why shall I love my neighbour as myself? In the Vedantic Philosophy, in nine different ways this truth is brought home to us most gloriously, most wonderfully, and most splendidly. The readers of the ancient Vedantic Scriptures are told that thy real Self is the self of all; thy neighbour is thy own self. When I know that my neighbour is myself, then naturally I love him as my

own self. It is put here in a clearer form than in the Bible. We ought to know the laws of Psychology, for such is the Psychology of the human mind. Tell a child not to touch fire, and he will touch it. But tell a child that if he touches fire, it will burn him, then on his own authority he will never touch it; but never say only,—'Don't touch the fire.' When you simply tell me to love my neighbour as myself, I will not do it. But when you tell me that my neighbour is myself, then I can't help treating him as myself.

I have told you the origin of the great spiritualistic organism in the European world. Let me pass on a little further.

These grand teachings which only came through the Gospel were lost in Europe in the Dark Ages, and the world needed a new impulse. Wherefrom did this new impulse come which removed the Dark Ages, and afterwards swept away the Middle Ages? So far as the accepted Christianity was concerned, the Dark Ages were there in spite of it. If you have read History, you will agree with me that the Dark and the Medieval Ages were swept away through what is known as the Renaissance, the Revival of Learning. This Revival was inspired by the study of the literature of heathen Greece and Rome. It was the heathen literature again which dispelled the Dark and the Middle Ages, and this heathen literature derives its origin from India. There again the new impulse to purify the world came from India. Then I pass to the present-day thought of the world.

Now, sweet ones, what is the new thought of America? This Christian Science, Theosophy, and Spiritualism—what is it? Whether through the Hindu teachers that came disembodied or embodied, or through the writings coming indirectly from Schopenhauer, or through direct channels of the new thought of America, they all came from India. Even the new thought in the political history of the world, what you call *radical democracy or socialism*, even that I can prove to you is characteristically Vedantic. I have written an Essay on Socialism and Vedanta, and another book—*The Rise and Fall of Nations*. In these works I have embodied the facts and testimony of the assertions I am making now.

In America, the Father, the prophet, of the new thought is Emerson. He preached the truth, spirituality, but he made no mercenary use of Spirituality. The truth has been popularized by him. But the spiritual father of Emerson, his inspirer in America, was Henry D. Thoreau. He is more original than Emerson. Another inspirer of Emerson is Carlyle. And wherefrom have these men—Carlyle, Emerson, Thoreau, and Walt Whitman—got their inspiration? Their inspiration came from several sources. Whence came the writings of men like Kant and Schopenhauer? From no other source than the direct study of the Vedantic literature. I can prove to you that the new impulse given to the world by Carlyle and Ruskin was derived from the philosophical writings of Kant, Schopenhauer

and Fichte, and I shall prove to you that the new thought of this country comes from India, because the writings of Kant, Schopenhauer, Fichte, and to some extent of Swedenborg, are directly inspired by Hindu Philosophy. Schopenhauer, in his book—*The World Is Will and Idea*,—says, "In the whole world there is no religion or philosophy so sublime and elevating as the Vedanta (Upanishads). This Vedanta (Upanishads) has been the solace of my life, and it will be the solace of my death." Could any higher tribute be paid to this philosophy of the Vedanta ? In his writings also there are references to the Vedantic philosophy and literature. Again, the historian of Philosophy in France, Victor Cousin, says, "There can be no denying that the ancient Hindus possess the knowledge of the true God. Their philosophy, their thought is so sublime, so elevating, so accurate and true, that any comparison with the writings of the Europeans appears like a Promethean fire stolen from heaven as in the presence of the full glow of the noon-day Sun." At another place he says :—

"When we read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning to spread in Europe, we discover there many a truth and truths so profound, and which make such a contrast with the meanness of the result at which the European genius has sometimes stopped that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle

of the human race the native land of the highest philosophy." Schlegel says that in comparison with the Hindu thought, the highest stretches of European philosophy appear like dwarfish pigmies in the presence of grand, majestic Titans. In his work on Indian Language, Literature and Philosophy, he remarks :— "It cannot be denied that the early Indians possessed a knowledge of the true God, all their writings are replete with sentiments and expressions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God." And with regard more especially to the Vedantic Philosophy, he says :—"The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a re-union and re-corporation with Divinity as the one primary object of every action and exertion." Max Muller says, "If the judgment or the opinion of such a grand philosopher as Schopenhauer require endorsement, I, on the basis of my long life, devoted to the study of almost all religions and philosophies, must humbly endorse it." He says, "If philosophy or religion is meant to be a preparation for the after life, a happy life and happy death, I know of no better preparation for it than the Vedanta." Again he says, "I am neither ashamed, nor afraid to say that I share his (Schopenhauer's) enthusiasm for the Vedanta and feel indebted to it for much that has been helpful to me in my passage through life." Sir Edwin Arnold's

India Revisited, his *Song Celestial*, his *Light of Asia*, his *Song of Songs*, all contain information concerning this subject, to which I refer you. Thoreau, in his *Walden and Letters*, refers frequently to Vedantic writings; also in his Excursion he refers to Indian writings. The source of all the new thought in America comes from Thoreau, who admitted that he got his inspiration from the Hindus. Emerson, when about to return to America after a trip to England, was attended by Carlyle to the railway station. As a present Carlyle gave him one of the early translations of the *Bhagwad Gita* by Edwin Jones. This work had been translated into Latin, French, and German even before the days of Kant. Kant revived the philosophical thought of Europe, and as the basis of his philosophy of the '*a priori*' character of time, space and causation, he is indebted to India.

In the first edition of the work by Mrs. Eddy, there are quotations from the *Bhagwad Gita* but in the later editions they were expunged. God's word, if it is God's word at all, must be clear, plain, and intelligent.

I don't mean to say that the people here are plagiarists or imitators. I maintain that it is just as well for the people of America to rediscover by themselves as to get these truths from India. "There is nothing new under the Sun."

Real, genuine socialism is to-day actually in existence among the Swamis in the Himalayas. Edward Carpenter of England obtained his socialism from the Hindus. So

all your new thought is the old, antiquated thought of the Hindus. In order to get to the genuine centre, the whole truth and all the new thought, Blessed ones, you have yet to wait a little and get more knowledge from India. Most of those wonderful writings have not yet been translated into your language, such as the *Yogvasishtha* which deals with all the new thought of America. This work is clear, comprehensive, logical and is written in real true poetry. Such is the manner in which our Mathematical works are written, and thus Mathematics is made a pleasure, instead of the bug-bear it is to most students.

In this world your work should be done with pleasure. It reminds me of a garden in which the poor labouring coolies are breaking stones on the paths. Their hearts are heavy, they are drudging all the time. On the lawn of the garden in which these coolies are working are princes playing tennis. Their work is a pleasure, for in their pleasure they are sweating possibly harder than the coolies. Let your attitude in this world be that of the princes playing tennis. Their work is a pleasure. Not that you have to give up work and labour, but that your spirit in and towards your work should be changed, and work and pleasure you will always be doing. You will be full of another kind of bliss, centred in your Godliness. When you are perched on the summit of the beautiful poplars and cedars of your divine nature, on the divine nature of this beautiful, spiritual thought, godly music and wonderful work

will be falling and coming from your soul. That which is forced is never forcible. As light emanates from the Sun, as fragrance emanates from the rose, as coolness emanates from the beautiful snowy peaks, mountain streams and springs, so let peace, joy, love, and light proceed from you, O light of lights. OM, peace be with you!

OM! OM!! OM!!!

"AN APPEAL TO AMERICANS ON BEHALF OF INDIA."

Delivered at the Golden Gate Hall, San Francisco, on January 28, 1903.

The subject of to-night's discourse is an appeal to the Americans. I don't know why so few Americans have come. Well, never mind, even those that have come, in the eyes of Rama, represent not only America, but Europe and the whole universe. If the words that are spoken to-night appeal to the hearts of this small audience, if these words are driven home to a single one of you, if, say, even five, six, or seven of you take up this work or hear this cry in the wilderness, Rama will regard these words as a success.

Rama appeals to the Divinity within, to the Infinity in you, and he is sure that the Infinity within, even in a single body, can work wonders and marvels. You will kindly not put before the real soul or the Infinity any curtain of sectarianism. For one hour at least, you will kindly thrust aside all veils and strike out all differences of colour, caste, and creed, which do not allow people to listen to a stranger willingly.

INDIA'S WORK IN THE PAST.

Rama has been talking to you for about two months about the crest-jewels of Indian wisdom; he has been

bringing to you the nourishing nectar, the invigorating milk of the Indian Scriptures. To-day Rama wants to tell you something about the mine that brought forth such jewels, the cow which yielded that milk, the country which first promulgated this truth, the land that gave the world its religions. Yes, the religions were given to the world by India, directly or indirectly. Rama wants to talk to you about the land that is still giving you all the new religions and cults which are springing up in Europe and America every day. All your New thought, Theosophy, Spiritualism, Christian Science, Mental Healing, of which you feel so proud to-day, all these without exception derive their origin from India, directly or indirectly. Rama is talking to you about the land which gave the world all its systems of Philosophy, in the days gone by or at the present day. Your Grecian philosophers like Plato, Socrates, Pythagoras, your Plotinus owe their inspiration to East India ; the history of Philosophy shows it to you. Schopenhauer, Schlegel, Schelling, M. Cousin, etc., all confess that they owe their inspiration to East India, to Vedanta, to Sankhya, to Buddhism, to the Upanishads or the Gita. Your modern Monism of America, England or Germany, derives its light from the East India. Rama is talking to you of the land of Shankara and Krishna, the land which brought forth noble thoughts and high ideas that inspired and filled with enthusiasm your venerable Emerson, Walt Whitman, Sir Edwin Arnold, and Max Muller ; the land not only

of noble ideas and high thoughts, not only of poetry and philosophy, but also of physical valour and strength. You will be astonished to hear these words—the land of physical valour and strength. Even in these days, who are the people that form the greatest aid and safeguard of the British Government? It is the Sikhs, the Gurkhas, the Mahrattas and Rajputs of East India. It is the Sepoys of India that have to bear the brunt of battle on all occasions where the British encounter their worst foes. Rama is talking to you of India, once the richest country. Nation after nation became prosperous by feeding on India. America was discovered by Columbus in the search for the most coveted India. America was originally named India. Rama is talking to you of the land which was once the head of the world. It was the most lofty and exalted land in the world, with those mighty Himalayas covered with magnificent woods and rich fields. But that is not what Rama means; it was the head of the world, not only physically but intellectually, morally, spiritually. To-day that land is the feet of the world. O Americans, you are to-day the head of the world and India is your antipodes, India is your feet. Rama comes to you with an appeal. O head, if you want to be strong and healthy, you should take care of the feet. If the feet are harmed or injured, the head will also suffer. If the feet are paining, will it not damage the head? O head, to you does Rama appeal on behalf of your antipodes. The mother who nourished the whole world

with her philosophy and poetry, with her high thoughts and religion, that mother of the world, that ancient nourisher of the world, your mother is sick to-day. The eldest scion, the eldest sister of the Aryan family, East India, is sick to-day. Will you not attend to her? The cow of plenty is diseased; she is not dead, she is diseased. You can help her. You can aid in curing her. India has been giving the world milk, nourishing foods, strengthening tonic, inspiring knowledge; that India, like a cow, needs to be nursed. This cow is famishing, starving, dying of hunger and thirst; you have only to feed her with grass and fodder. The world has been taking from her milk, nourishing food; give her cheap grass, give her something to keep the body and soul together.

. . . . . .

O England and European powers, you have to take care of her health, if you would have her live at all.

HOPES FROM AMERICA.

Rama puts forth this appeal on behalf of India before Americans, the heroes of to-day; Americans, the men of sacrifice; noble Americans who can produce men who offer their lives in the name of truth for vivisection. It was only the other day that a noble American offered his life for vivisection in order to advance the cause of truth; Americans, the martyrs of Science, Rama appeals to Americans. Say, Americans,

will you not hear ? Say, American press, will you not respond ? Leave out Rama's body, crush down Rama, hack it to pieces, cut it piecemeal, do whatever you please with this body, but take up the cause of India, take up the cause of truth. To the Americans who abolished slavery, to the Americans who are breaking down Caste in this country ; to such blessed Americans is India crying for attention.

Supposing India is very bad ; supposing India gave to the world nothing ; supposing the Hindus to-day are the worst people in the world, that will be a higher claim on your attention ; that will be the strongest reason why you should attend to her.

If one man is sick, he not only injures himself, but he spreads that disease throughout the whole world. One is suffering from cold, others catch the contagion. India is suffering from cold. You will ask how cold can catch a sunny, hot country. They are suffering not from the cold of winter, but from the cold of chill, penury, poverty. India is suffering, shivering from cold. Now you know if one man is suffering from cold, his cold will affect his neighbours. If one man is suffering from cholera, his disease will be transmitted to others ; if one man is suffering from smallpox, others will catch the contagion. It is the duty of each and all to help the person who is sick, if not for his own account, for the sake of the whole world. If you allow them to suffer from the malady or disease, you are allowing weakness to spread over the whole world. For the sake

of the whole world, Rama asks you to take up the cause of India. In the name of truth and justice, Rama asks you to take up in right earnest the cause of India.

You will ask what is wrong with India, what is the difficulty with India. The disease is *political, social, and religious.*

THE POLITICAL STATE OF INDIA.

Rama will not dwell long upon the political plight of the benighted land. In a country where thousands of men are dying of famine ; where hunger and starvation are harvesting the green, fresh girls and boys ; where poverty and plague are nipping promising youths in the bud ; where the tender, tiny baby cries with dry, pouting lips because the famishing mother has no milk to nurse it ; in a country where there is hardly a man who can make the two ends meet ; where a person living from hand to mouth is thought to be very well off ; where the Rajas and Princes are not unoften involved in sad pecuniary troubles ; in a country which is loyal, patient, and faithful, no matter what its grievances and sufferings ; grand or awful fun and show, a thousand lesser forms of extravagant tomfoolery are draining the country. Nearly all the high lucrative offices are in the possession of the British. Out of the teeming three hundred millions of people there is not a single representative in the House of Parliament.

All native arts, industries, and manufactures have decayed.

. . . . . .

This gives you an idea of the political predicament of India. This tells you something of their outward condition.

Now Rama will acquaint you with the internal wrongs from which they are suffering. Now you will be told something about the real, intrinsic cause of their downfall, the inherent or central cause of their difficulties and despondence. Much can be said on the subject, but the people cannot spare time enough to hear the whole matter at length, so Rama will have to condense everything in a nut-shell.

The downfall, the decline of India, is explained by the Vedanta philosophy. It is a matter of *Karma*. *Karma* means something brought about by our own doings. The literal meaning of the word *Karma* is action, our own doing. What they are reaping is what they sowed for themselves the other day. As the Hindus ill-treated the aborigines of India, so they in their turn are being treated by the conquering nations. As everybody who falls sick is responsible for his sickness, brings about his sickness by ignorance, by over-eating or violating the laws of health, so the Indians are sick, diseased by their own doing or through ignorance.

But no matter how the disease may have been

brought about, the Doctor is not to come to the patient and reproach him ; the Doctor is to cheer up the sick, to help the invalid. By reprimanding the sick, you make the malady worse, you aggravate his illness. It is not time to find fault with them for their misdeeds and wrongs. Our duty, your duty, is to help them out of their difficulty.

THE ORIGIN OF INDIAN CASTE.

Political Economy tells us about division of labour. In a factory or mill, in order that the whole business may prosper, the work ought to be divided up. There is division of labour in your own body ; the eyes only see, the eyes do not hear ; the ears only hear, they do not perform the function of the eyes ; the hands do not do the work of the feet, the feet have to do their work and the hands have to do the work peculiar to them. If we want to hear with the eyes and walk with the nose, if we want to smell with the hands, and to eat with the ears, would that be desirable ? No, that would throw us back into the primitive stages of the development of protoplasm, that would make us monerons which are all stomach, one stomach performing all the functions of the eyes, ears, nose, and feet. We do not wish that. Division of labour is lawful and necessary, and on this principle of division of labour at one time in India the Caste system was systematized and established. It was simply a division of labour

and nothing else, one man taking up the duty of a priest, another taking up the duty of a warrior, because this second fellow was more warlike and full of animal spirits. Being fit only for wielding weapons and for fighting and running down his enemies, he could not take up the mild task of the preacher. Here was division of labour. There were some other people who were more fit for sedentary professions as of a shop-keeper. These were not as capable of doing priestly work as of following the profession of a shop-keeper. There were those, and especially the aborigines who were not cultured in the least, who received no education, who spent their childhood and boyhood in idling away their time, in lazily whiling away their days. These people could not take up the work of a priest; they could not take up the work of a warrior, because they had received no drill, no discipline necessary for wars. They were unable to work even as shop-keepers. Shop-keeping requires some skill and some knowledge. These people were willing to take up the task of a common labourer, of a sweeper, or a labourer who breaks stones on the roadside. Thus were brought about the four divisions transacting business in India. The priestly caste were called Brahmins, the people who did the duty of warriors were called Kshatriyas, the people who worked as shop-keepers or merchants were called Vaishyas and the class that pursued common manual labour were called Sudras. There was no prohibition or stringent law to prevent a man from

taking up any work he liked. And is not this division of labour prevalent everywhere, prevalent in America also? In America these classes are present; they exist in England; they are present everywhere else. Has not America its Caste? Have not Americans their Upper Ten and their common plebeians? Everywhere we have this division, natural division. But, then, what is wrong in Indian Caste?

In India there was written a work on Hindu Law called *Manu Smriti*. That book was a help to all classes in those days. It gave different suggestions, directions, methods and rules for conducting business to each class; it laid down convenient ways and rules as a help to the Brahmins, and it told the Kshatriyas how to do their work, and so this book was meant to serve all the classes of that time. By and by this book was misread and misinterpreted, and somehow or other everything was turned topsy-turvy, everything was upset. All this class system and the system of division of labour was stultified, ossified, mummified, or petrified. They gave it rigidity, they made it crystallized, and the nation's life was gone. Everything became mechanical and artificial. Instead of serving the people *Manu Smriti* became a despotic tyrant.

DEGENERATION OF INDIAN CASTE.

In a University there are usually four classes, the freshman, the sophomore, the junior, and the senior

class. These classes are well and good, but the Professors do not wish that these classes should remain as they are, that the students of the lowest class should not make progress and advance to the next higher class, and the students of that class should not advance to the third-year class, and the students of the third-year class should not be promoted to the fourth-year class. Classes are well and good ; this division was all right, but the mistake, the terrible blunder made in India, the terrible blunder which has to account for the downfall of India to-day, was the stultifying, the paralyzing of this division, the crystallizing of this division. Thus arose the present Caste system of India, her greatest bane.

The fleeting rules and regulations of *Manu Smriti* which dealt with the then state of affairs, that concerned only the temporary matters of the day, by and by usurped and monopolized all the honour and respect which was due to Shruti or to the imperishable Truth preached in the Upanishads or the Vedanta. People began to live for the rules and laws, instead of realizing that all rules and laws are for them. The authority of the dead past was over-rated and placed far higher than the dictates of the living *Atma-deva*, the God within. Man was practically made only the flesh and blood, the Brahman or Kshatriya ; the real Self, the eternal Truth, was ignored entirely to all intents and purposes. Fear of Caste rules and the terrific bugbear of custom would not allow a person to feel for a moment that he is one with the people of the other races. The

thought of Brahmanhood or Kshatriyahood is all the time too emphatically pronounced to allow the feeling of manhood to enter the heart.

The face of the Earth has changed many times since Manu's days, the rivers have shifted their beds, the wild forests have been hewn and burned, the flora and fauna have varied; the Kshatriya or warrior profession has been in a way entirely swept out of India. The language of the country has been washed out of the land and has become to the modern Hindu as strange and unknown as Latin or Greek; and yet the spiritual suicides of India remain up to this day abject slaves to the Caste conventionalities, rites, and rules laid down by Manu for his contemporaries. Independent thinking is looked upon as *heresy*, nay, the worst crime. Whatever comes through the dead language is sacred. If your reasoning does not slavishly glorify the freaks and fancies and sayings of the dead, damned are you, everybody will turn right against you. You must fit the new wine into the old bottles. All work is noble, all labour is sacred, but through the perversion of the Caste spirit, honour and disgrace have got attached to outside professions. The people who do not utilize their early age in educating themselves have to redeem their past idleness by hard manual labour in youth. They pay by the sweat of their brow for their previous laziness. Who are you or I to call their labour menial or to despise the Sudra work? Is not that kind of labour also just as necessary as the priest's, the warrior's or the merchant's

work? So low have matters been brought to-day that the people of the lower castes are not allowed to walk in the same street where higher caste men—Brahmins, Kshatriyas or Vaisyas—pass. They have to live in poor huts outside the respectable villages or towns inhabited by the higher caste men. If the shadow of a man of low caste falls upon a person of high caste, that high caste man will have to wash and bathe in order that he may purify himself. If anything is touched by a person of low caste, is polluted and corrupted, that thing is not worthy of use for a person of high caste. The low caste men have to live upon the crusts and crumbs given to them by the high caste people in reward for the most trying and menial labour that these low class people perform. You will excuse Rama, if in order to lay before you the facts, he is obliged to use words which you are not accustomed to hear. These low caste men, these poor Sudras or Pariahs have to sweep the streets, to rub and scrub with their hands the dirty gutters, yes, not only that, they have to clean the water closets, and as a reward for that labour, they are given stale crumbs and crusts. They cannot be rich; they are exceedingly poor. Rama's heart aches when thinking of their state. The low caste children cannot enter the schools where higher caste boys receive education; because of their sitting there those high caste boys will be defiled. How can these downtrodden people receive any education? These people live from hand to mouth; they are dying every day. India is a favourite haunt

of all kinds of plague and disease, and these poor Sudras, living in unhealthy quarters are the most hospitable host to all sorts of maladies and contagions. They generously invite cholera, plague and famines to feed voluptuously on their bodies. The poor, the low are always the feet, base or support of Society. The overbearing Society which obstructs and stunts the growth of the lower Castes, the Society that maltreats and denies education to the poor ignorant sinners, cuts down its own feet, must crumble.

Most of these low caste men were the aboriginal inhabitants of India. The Aryans, whom you call the Hindus to-day, conquered the aborigines of India and then they subjected them to this most menial, abject degradation. They reduced them to this state of misery. They committed a crime, and they sowed what they are reaping to-day. The Hindus or the Aryans sowed, in their treatment of the aboriginal inhabitants of India, what they are reaping at the hands of the Mahomedans, and at the hands of the English who are ruling India to-day. This is the law of *Karma* or *Compensation*.

Rama talks to you not as a Hindu, not as an Indian, not as a person of any nationality or denomination. Rama's stand is on "the truth, the whole truth and nothing but the truth." Rama's body belongs to the highest Caste in India, and Rama is appealing to you on behalf of the lowest downtrodden caste in the world. In the name of truth and justice, in the name of the

Real Self, which is also the Self of the Pariahs of India, strike out all curtains and veils of sectarianism and difference and take up the cause of the suffering people of India.

How is the Caste distinction or division working and bringing about the whole nation's downfall? It was originally intended to be the division of labour and the preservation of love. But in Indian Caste things have been turned upside down; the cart has been put before the horse. There is, in these days, division of love and harmony and preservation of ancient tasks and differences; it ought to have been otherwise. The clothes that fitted the member of a family years ago are still forced upon him now that the muscles and bones tend to outgrow the child's swaddling clothes. Thus, like the feet of Chinese ladies, the intellect of the Hindus is kept cramped and thwarted by constraining moulds and squeezing and compressing shoes and jackets. The orthodox education of a Hindu is like running between two walls.

There was a man who was suffering from two diseases. He had stomach-ache and sore eyes. He laid his grievances before a Doctor, and the Doctor gave him two medicines, one for the eyes, another for the stomach, but this man mixed them up. The medicine which was to be taken for the stomach contained pepper, salt, and some other things as hot, in order to set his stomach aright; and the medicine which was for the eyes contained antimony, zinc, and other things of the same

sort. Now we know that if antimony is taken, it is poisonous, and the other things, pepper and salt, may be taken, but they are not to be applied to the eyes. This man got the two medicines interchanged, and that which was to be taken he applied to the eyes, and that which was to be applied to the eyes he ate. Thus were the eyes aggravated and the stomach worsted. That is what has been done in India. There was to be division in work, but union and harmony in spirit; but as ill-luck or ignorance would have it, love and spirit is divided and outside duties are attempted to be preserved.

The Gorgon of Custom and Conventionality has, as it were, petrified and fossilized all the vitality and originality of the race. Orthodoxy has come to mean exclusivism, pessimism and dumb conservatism. In practical life the high caste man, forgetting the glory, grandeur, and sanctity of the Real Self, the Heaven within, set his foot right on the Atma, the Vedanta, and began foolishly to pride himself on his worldly position, prestige, and personal achievements. Then there was the anxiety to keep up and preserve his dignity or honour, and there was the caring for and hunting after further personal distinction and selfish aggrandisement. This penny-wise, pound-foolish policy of the high caste man eventually brought about his degradation and fall and also the ruin of the low caste mob that puffed him up and ministered to his vanity and ignorance.

How are we to remedy it? To-day shall we start

to crush these Hindus and Aryans because they were so cruel to the Sudras? Will this mend matters? No, no! The greatest punishment you can inflict upon a musician is to correct him and set him right. The greatest punishment you can inflict upon a criminal or sinner is to educate him, to kill the ignorance in him. If you want to kill the sinner in him, you need not kill the man; the sinner in him is ignorance. Educate him, remove his ignorance. There you have set matters right. This is the proper way to remedy matters, and to destroy the germ of the disease—ignorance.

The Aryans and Hindus have already suffered enough. You need not go from America or Europe to resent and avenge their cruelty to the aborigines. They have already very dearly paid for it. For centuries and centuries they have been under the foreign yoke, have been living in slavery. People from Afghanistan invaded the country and conquered them; people from Greece came and ruled over them. People from Persia lorded it over them. People from all quarters of the world came and bullied them. They have paid dearly for their faults. Now is the time for you to go and console them, it is time for you to go and cheer them up, to go and destroy that anti-Vedantic ignorance which makes them cling to caste.

How badly and sadly are their energies wasted and their powers frittered by this idea of caste difference! All concerns,—moral, spiritual, political, social,—are corrupted and ruined by the party spirit, antipathy, and

race hatred engendered by the Indian caste. Here is, suppose, a man who goes to read Philosophy or to study History or any Science. If his mind is perturbed, he will be unable to continue his studies. In order that we may receive some education, it is necessary that our mind should be at rest. Now what is it that throws men off the balance? What is it that ruffles and upsets them? It is the feeling of difference. When you are with kindred spirits, there is no difference, there is no rival around you; you can read successfully, but when you are surrounded by antagonistic elements, by hostile factors, you cannot do anything, you cannot read. Just mark. If the members of my family, my brothers, sisters, and other relatives, are around me, I can go on reading, I will not be disturbed. I am disturbed only when such element drops in which tells upon my mind, such element which is regarded as foreign, and looked upon as alien. This caste system of India impairs the *intellectual powers* because of rendering the environments uncongenial, engenders restlessness in the mind by making the people believe all those around them alien, foreign, different, and breeds a spirit of rivalry, jealousy and discord. There are four big castes and these are subdivided in their turn into hundreds, and the number bids fair to become legion. In addition to that, Mahomedanism is one sect or caste, Christianity another growing sect or caste, Theosophy, Arya Samaj and a thousand other mushroom societies with glowing names and nicknames are

newly introduced castes. Now if there comes a Mahomedan, the Hindu student is unbalanced; if there appears on the scene a Christian, the Hindu is unbalanced; if there comes, suppose, a Hindu of a different caste, even his presence overshadows the mind of the orthodox Hindu student.

Do you not see that this caste and this difference, which is carried too far in India, is not allowing their intellectual powers to develop properly? It does not allow them to carry on their education thoroughly. Thus, in order that our educational work in India may prosper, we must try to place the people under circumstances where their minds may be at rest, and the minds will be at rest only when this unnatural difference is done away with, when the caste spirit is dispensed with.

Rama does not say that you Americans are entirely free from caste. You are not. If you are a Christian and you cannot bear the sight of a Hindu or Buddhist, what is that? That is caste. If you are an American and you cannot bear the sight of a Spaniard or an Englishman, you are suffering from political caste. If you are a white man and you cannot work in the same room with a negro, you are possessed by the demon of social caste. You are not entirely free from caste, if you are jealous of your neighbour or rival. To what is jealousy due? Jealousy is due to caste, nothing but caste. If you cannot bear your colleague to be praised in your presence, you are suffering from caste.

American caste is mostly determined by the almighty Dollar. There are many social evils in America. America needs to take out the beam from her own eye. America needs reform. American constitution of society is by no means perfect. America sorely needs the spirit of the Vedanta. But the state of India is wretchedly worse. The caste of America is flexible, soft, pliable, as everything living in the world should be. But the Indian society is like a clock run out, fixed, ossified, straight-faced, straight-laced, like the wax images in the dry goods stores of American cities.

Life evolves on the principles of *heredity and adaptation* or *education*. The law of heredity reigns supreme in the lower kingdoms. Man also owes his physical powers and organs to the principle of heredity. But man advances and rises to his most refined, full blown and perfect state more especially through *adaptation* and *education*. Chickens when hatched out of eggs are found possessed of all the intelligence their parents have. Some birds on the very instant of their birth begin to peck at flies like their ancestors. They inherit almost all their powers from the parents and in that, practically, their development and progress ends. On the other hand, man is marked for his rise, chiefly through education and adaptation. The pretty little baby is just as unintelligent and silly as the infant puppy; nay, the puppy or polly is in some respects cleverer than the little Adam. But the great difference in man and animals lies in this, that whereas the puppy

or polly has by the law of heredity got almost all it requires for its perfection, the child will or can by *education* and *adaptation* so develop and evolve his inherited powers as to bring the whole world under his sway. The blunder made by the Hindus consists in practically denying the virtue of *education and the law of adaptation for man, and enforcing* the principle of heredity on Hindu Society to such an extent as to reduce human beings to the level of trees and animals. They practically believe not in the infinite possibilities of the soul. They believe not that a *Sudra* can be educated up to Brahmanhood; they would keep the son of a Sudra, Sudra, and the son of a Vaishya, Vaishya, because, as they say, a fig-tree produces fig seeds, and a dog gives birth to a dog only. This they plead and uphold in the teeth of every-day facts which give them the lie plain and simple. The sons of the once most cultured thinkers or venerable Rishis and marvellous philosophers and sages, as no doubt all the Brahmans are, have not most of them fallen back into the state of stupidity, if not idiocy, through lack of culture and education? And the descendants of comparative savages and wild uncultured people, as modern Englishmen and most other Europeans are, have they not by dint of education and hard, free work risen to the heights of physical, intellectual, and political power? God is no respecter of persons, prestige, or caste. He who works carries the day. He who educates himself and acquires knowledge has the field.

Rama does not say that you are entirely free from caste, but Indians are suffering more from caste than you are. You can more easily free yourselves than most Indians can. You are in some respects nearer to Rama than Indians are. Rama wishes you to strengthen this spirit of freedom in you, to fan it on, to increase it and enlarge it, develop it more and more and evoke this spirit of freedom among the Indians, and to make them also share your felicity and happiness. In this way we can strike at the root of the evil. It is through duality, through this difference, which is antagonistic to the Vedanta, which is the opposite pole of the Vedanta, that people commit bodily, mental, or spiritual suicide.

A few more words about the disease. The Brahman class, the higher class, think it beneath their dignity to take up any manual labour. The higher class people will not reach their hands to any work which is not sanctioned by usage or custom as worthy of their dignity ; for instance, a Brahman, a Kshatriya, or a Vaishya, the three higher castes will never, never take up the work of a shoemaker or the work of a barber, sailor, painter, blacksmith, dyer, tailor, mason, carpenter, weaver, potter, or a common labourer, to say nothing of the sweeper's work. These people will die rather than touch work of this kind. They will never trade in hides or leather. Now if these professions are not to be taken up by the higher castes who have a little capital, but are to be left entirely to the lowest caste people who have no money, how are the industries and manufactures

of India to prosper? How can they make any advance in the useful arts? America is rich to-day on account of its industries; England and other European powers are rich to-day on account of their industries, which are taken up by the people who have capital in their hands. What hope can there be for a people if more than three-fourths of them disdain industries and despise noble work, and call it religion to cling like creepers to the dead stock of custom and past professions?

As a natural consequence of slavish adherence to the past, and observing solely through the eyes of the dead, many other social evils which need not be described just now, are ruling rampant in India. What can be expected of them with such a dead weight of cumbersome customs of the past on their head? Help them, Americans, to stand on the shoulders of their forefathers, instead of being weighed down under their heels, nay, under their mere names. Help them to possess and own their noble heritage, instead of being possessed and owned by it. Let their heritance belong to them and not they belong to the heritance. Their social customs and domestic ways have, no doubt, some commendable aspects and redeeming features too; but ignorant, blind obedience of those ways and customs makes them insipid and lifeless.

Out of one hundred and fifty millions of women in India, which is double the whole population of the United States, hardly one per cent can write their own name. What arrant superstition and timidity will not

such a state of affairs tend to transmit to posterity ?

The sublime teachings of the Upanishads and the glorious Vedanta have been replaced by a sort of kitchen-religion, that is, eccentric regard for diet and the ways of eating. The scope of knowledge of some of the best orthodox scholars (Pandits) does not extend beyond a mechanical mastery of grammatical rules of old Sanskrit, which is no more spoken anywhere. Memorising and quoting ancient texts gives you superiority over all original thinkers and free reasoners. You are a grand savant if you can twist and torture Vedic texts to tickle the wild humour of your fellows. The mental energies of many a young man are being lavished or wasted upon discussing and debating knotty questions like "How many times should a man gurgle at the time of ablutions ?"

Close confinement within narrow sectarian circles and extreme trust on authority has sunk them to such depths of ignorant bias that merest trifles and meaningless symbols have become the centres of deep-rooted feeling. The most solemn and extremly serious point in the popular religion of India to-day is extreme reverence for the cow. Some of the sects of Hinduism diverge from each other as widely as the poles, but extravagant regard for the cow is shared by each and all of the sects. The pet eccentricity, the feeling dearest and nearest to the Hindu in general is the sanctity of the cow's body. Touch this point and you immediately excite the deepest emotions and hottest temper

of the Hindu. Innumerable factions and strifes are being caused every day by this touchy question. The Great Mutiny of 1857 was brought about in the name of the cow. It is related that the first Mahomedan Conquest of India was effected by taking advantage of this favourite superstition of the Hindu. Muhammad Ghori was repulsed by the brave Hindu Rajputs when he first attacked India. But he returned and invaded India again, this time with a more extensive knowledge of the whims and hobbies that lay nearest to the Hindu heart. It is said he fenced his armies by keeping rows of cows all around. What a curious bulwark! The Hindus could not attack. How could they raise their arms against the sacred cow? The merciful Hindu shrank at the sight of the mild, sacred cows, spared them, but lost the country; and for centuries and centuries, even up to the present day, suffered and is suffering thousands, nay, millions and millions of cows to be slaughtered and eaten up by the merciless conquerors. This story may not be true, but a phenomenon of this kind is possible even to-day. Such rank ignorance prevails in the name of Ancient Religion. Now mark the anomaly. The most sacred Scriptures, the revered Vedas, instead of prohibiting the use of beef, enjoin Cow-sacrifice time and again. Here is an illustration, a passage from Yajur Veda, Satpath Brahmana, Brihat Aranyaka Upanishad, Adhyaya VI, 4th Brahmana, 18th verse:

"And if a man wishes that a learned son should

born to him, famous, a public man, a popular speaker, that he should know all the Vedas, and that he should live to his full age, then after having prepared boiled rice, with *meat* and butter, they, man and woman, should both eat, being fit to have offspring. The *meat* should be of *a young or an old bull* (Ukshana or Rishabha)."

Oh, where is that unflinching intrepidity of the Vedanta once preached by Krishna, which, instead of wasting our holy feelings on the bodies of cows, ants, and fig trees, sets us free of all timid regard, not only of the little body which we call "my own," but exempts us from all weakening illusion that makes us attach undue importance to the bodies of father, uncles, grandfather, teachers, and all relatives. Needed is the happy Vedanta which brings home the Imperishable Reality, the true Atma, to such a degree that the knower is not moved even if all the Suns are hurled into annihilation and millions of worlds are melted into nothingness.

They are strong intellectually, they are strong physically, spiritually also they are strong, but you may have read in Hydrostatics about what is called *resultant* pressure and *whole* pressure or total pressure. The total pressure upon a body may be enormous, immense, wonderful, but the resultant pressure may be nil, the resultant pressure may be nothing. In India, the gigantic forces of teeming millions do not co-work, do not co-operate, one force nullifies the other, one force counterbalances

the other, and consequently the resultant national force is nothing. The superstitious centring of love in outward ritual and forms, the blind focussing of feelings in ceremonies and external bodies, and ignorant implicit faith reposed in the reality of appearances and rigidity of circumstances, has brought race hatred, sectarianism, party spirit, and caste feelings to such a pass that the people cannot put their wills together, and cannot produce the marvellous dynamic force which always accrues to a nation from a practical realization of underlying Unity and Oneness despite all phenomenal differences. And this lack of Applied Vedanta among the masses makes India a house divided against itself. The relations between the numerous parties are strained.

This is the bane of India, and Rama makes it no secret that this spirit of division is encouraged by the British Government. The "Divide and Conquer" policy of the rulers widens the gulf between the Hindus and Mahomedans, and again between the different sects of the Hindus. If India is to be saved, whether spiritually, politically, socially, or in any way, it is to be saved through that kind of culture which removes discord and difference, which knocks at the head of caste division, which deals a death-blow to jealousy and laziness. These are to be eradicated from India if we wish that she should stand up, live again, hold its own against other nations and be a source of blessing to England, to America, and to the whole world. If a man is sick, we can cure him only by

giving medicines which will aid and help the inner nature; it is the inner nature that cures us, the medicines are simply outside helps. They help nature and nature does the curing. Similarly, if India is to be restored, you will have to give her something which will strengthen her inner life-principle, which will invigorate and inspire her inner nature.

The diseases and difficulties of India have been laid before you. We shall consider next the different remedies suggested.

The world thinks, most religions believe, and many moralists practically advocate that precepts and rules will cure matters. Never ! Never !! Never !!! Precepts, binding principles, artificial rules of conduct, and unnatural morality will never cure matters. Remember that. 'Thou shalt not do this' and 'Thou shalt do that' will never bring about any reform. If these rules and these wise counsels could mend matters, the promised Kingdom of God would have been established long ago, the world would have been a heaven and not the kind of world it is to-day. These will not cure matters. Your punishment, your jails and prisons will not improve matters. The world will have to realize, to-day or to-morrow, that it is a great blunder to believe in the efficacy or virtue of jails and prison houses. Threats and punishment never prevented sin. In order effectually to mend matters, you will have to instil knowledge, culture, living knowledge, that is what is necessary. People say, bother us not with

subtleties or fine theories. Bring us no more mere ideas.

O men, what is it that rules you? What is it that governs the world? It is ideas, ideas, ideas only. It is your inner light, your inner knowledge and nothing else that really leads you. Instead of keeping jails and prisons, you will have to teach the criminals, instruct them and acquaint them with the divine laws that govern the world. It is said, "Knowledge is virtue." How true! Here is a child. The child burns his finger by touching fire. Why? Because the child does not know that fire burns. Acquaint the child with the truth that fire burns, the child will never touch fire again. Acquaint the people with the spiritual laws, bring light to mankind. This is the remedy. The process may be slow, snail slow, but it is sure, it may be very slow, sluggish, but it is the only remedy, the only effective cure.

There is no other way. Thus, by Christian ethics, punishments and rules or regulations, India can never be raised. Living knowledge of the truth is the one thing needful.

Americans and the English have very beautiful houses. The Indians have very poor houses, it is true; but to build good, beautiful, magnificent palaces in India, and try to make Indians mere hot-house plants like Europeans, will not improve matters. In many cases where the houses are palatial and mansion-like, the people are not happy; worms, insects, crawling snakes often live in beautiful tombs. It may not be the rule, but there are evidences enough to show that outside

splendour and grandeur brings no happiness. That is a fact. If the world does not realize it, the world is to blame for it. Riches will not improve matters. Rama brings in Vedanta, says something which does not humour everybody's desire, does not fall in with everybody's expectations; but it is a fact that riches will bring no happiness. If Europe and America are following riches and are taking them to be a source of happiness, Europe and America are making a blunder. Rama does not recommend that Indians should advance by imitating the errors of America and Europe. Material prosperity pursued for its own sake was never achieved by any body. What nation or person is there that does not wish to accumulate all the wealth of the earth, and yet how very few realize this end ? Prosperity always follows in the wake of labour and love or labour of love. Those nations advance that consciously or unconsciously possess more of this master-key to success —the spirit of practical Vedanta. Ignorant fools do not cultivate the tree, but are eager to eat the fruit thereof. Pseudo-politicians think of bringing about national rise without striking the keynote of power, *i. e.* the spirit of freedom and love. Now the life principle of every nation unconsciously, and of India consciously, is practical Vedanta, the spirit of freedom, justice and love. This inner nature of India should be strengthened. Domestic, social, political, or religious salvation of every country lies in Vedanta carried into effect.

There is a special peculiarity of India. Although the Hindus are not over-religious in the true sense of the word, their regard or zeal for religion is so overwhelming that you cannot popularize and spread anything among them, be it social, political, or of any character, except in the name of religion. The Indian National Congress or any body and organization aiming at social or political reform cannot touch the masses, and appeal to their souls, because of not coming through the channel of religion. That being the case, there can be no methods more effective to introduce all kinds of reform in India than the preaching of practical *Vedanta*, which embraces political, social, domestic, intellectual, and moral liberty and love; which marvellously harmonises freedom and peace, energy and tranquillity, bravery and love; and all this in the name of religion: all this in the name of the Scriptures (Shruti, Upanishads) which lie nearest to the heart of every Hindu; in the name of the Vedas than which there is nothing more revered to a Hindu, for which every Hindu would most readily lay down his life. Again, this spirit of freedom and love is not to be derived from Upanishads, the Hindu Bible, by the torturing of texts; it is there as plain as anything. *Vedanta* appeals to the masses simply because it is the teaching of their Bible, and it appeals to the educated Hindu because there is no philosophy worth the name under the Sun which does not support the Vedantic Monism, and no Science which does not uphold and advance the

cause of Vedanta or Truth.

Strange to say, Indians, who have the perennial springs of Vedanta in their Scriptures, are suffering like Tantalus; they are not drinking of those springs. Just as for a long time, the Roman Catholics suffered from dreadful ignorance of the Bible which was the most beloved thing of all to them in the world, there are some in India, though not very many, who possess a thorough knowledge of Vedanta. But their knowledge is merely theoretical. They are like a student who knows the rules of multiplication and division by heart, but has not applied those rules to work out a single sum of multiplication or division. Most of the Pandits read Vedanta like a supposed student of Chemistry, who does not perform a single experiment. Most of the Sannyasis are no more than *dasas* or slaves of Caste and form themselves, instead of being real Swamis or Masters. No doubt, Professors of Vedanta you will find plentiful in India, but most of them are like a University Professor of Hydrodynamics, who teaches about the ascent of balloons, the sailing of ships, the principles of swimming, but has never waded across a ford. You people of America may not be Professors of Hydrostatics, but you are like the practical boatman who does not presume or pretend to possess a theoretical knowledge of the principles of hydrostatics, but unconsciously wields those principles in practice, far more than the Professor does. Thus, O Americans, can you serve the cause of India, and, consequently, of the whole world, by combining your

practical energies with the spiritual vigour of Vedanta and carrying this complete culture to India. As it is to-day, the Swamis and Pandits in India are singing lullabies to prolong the lethargic sleep of their race.

It is suggested that the starting of industrial Colleges and Institutions will mend matters. Will it? No; such institutions may bring about a temporary relief to some extent, but the real difficulty, the chief trouble and great pain cannot be removed by mere industrial Colleges in India. At present, what do the labourers in India get for their work? Take a potter, for instance, he makes twenty pots, plates; he labours over them for a long time, and he gets one cent for twenty pots! One cent for twenty pots!! Some other workers get about five cents for their long day's labour. There are some high caste men, who read in the Colleges and Universities, get Degrees and come out with flying colours, Masters of Arts. What do they receive as their monthly pay? Usually not more than 60 rupees, *i. e.*, twenty dollars for one month, which is two-thirds of a dollar in one day, about sixty-six cents, but even this is not what an ordinary Master of Arts gets; an ordinary Master of Arts will get about forty-five cents in one day This is the state of affairs in India. In America, what does your common labourer get? Two dollars for one day. Now, how is it that Indians are so poorly paid? They clothe very poorly, eat very poorly, their houses are very poor, their standard of comfort is extremely low. Why is it? Because

there is little capital in the country. Don't you see? The capital is being drained away. If we start Industrial Colleges in India like the Carlisle Institute for American Indians and Tuskegee Institute for Negroes in this country, that will do some good undoubtedly, it will teach the people to labour and work; but to whose glory, to whose advancement, for whose benefit shall we take up this labour? Please tell. To glorify principally the capitalists of England. All the big concerns of India are in the hands of English merchants. The Indian merchants are nominal capitalists; the capitalists from Europe and America make a cat's paw of them. In spite of industrial Colleges and training, what will Indians get? Will the people be benefited? They will be suffering all the same; their starvation and their famine cannot be cured by that. The lasting remedy is not to come from Industrial Colleges. Then, what do we need? We need a great many things, but at present the most immediate need is to educate the higher castes, as well as lower castes, train them, instil and drill into them the spirit of freedom, and fill them with unselfish power of Truth. That is the need. This perfect culture will embrace technical education also, but industries alone will not do. Industries are a secondary matter; something higher is more urgently wanted.

There are forces already working in India, more or less, on the desirable lines. Let us consider their work. Christian missionaries go from America and strenuously

work there and try to break down caste, so they claim. They are trying to educate the people, they are trying to help the Pariahs, the lowest caste. But let us examine how far their claims are right. India is grateful to them for doing something for the lowest caste. They are to some extent educating the lowest caste people who could never be taught reading and writing under any other circumstances. That is noble work indeed. Mission Colleges and Schools are imparting higher education to higher caste people also. We are thankful to American Missions for having already done a great deal in the cause of educating the Indians, but we ought not to neglect the dark side of the question. These Christian Missionaries who go to India draw a salary of 300 rupees a month at least, three hundred Indian dollars each month. They live in right royal style, like nabobs ; they domineer over the people, bring about strife and discord in the Hindu families, and add another caste to the already existing numerous castes of India. The Indians that are converted to Christianity become usually bitter towards the other Hindus, they do not mix with Hindus, the Hindus do not mix with them, the relations are strained, the gulf becomes very wide, and there is worse and worse schism wrought every day. Girls are separated from their parents, and wives from their husbands. The Christians want to replace the dogmas of Hindu uneducated masses by the far worse dogmas of the Church. Christian charity transforms itself into the act of smarting criticism or that of bribing small children to leave

their parents, and place their tender necks under the yoke of Churchian superstitions. Under such circumstances your well-meaning Christianity tends to drive away and parch up any drop of fellow-feeling, sympathy or love that may have survived the ravages of bitter sectarianism and party spirit in the Hindu heart. This is the dark side. Thus we see that this will not mend matters. Whereas we are thankful to the Americans for spending millions and millions of dollars with the very best of intentions, Rama wants to draw your attention to the fact that the proposed remedy is not to the point, it only aggravates matters.

We are thankful to the English Government for many reasons. The British Government has done a great deal in breaking down the original caste in India; the British Government did encourage education in India; the British Government did start Universities and Colleges there. It was owing to the British rule that Hindus were able to systematically read their own ancient Scriptures. This much for the bright side. Now for the dark side. The British Government has drained India of everything. The British Government has given Indians some smattering of superficial education, but it has in every way impoverished India and reduced her to such a scale that if the measures of the Government are not changed or checked within a very short time, the Hindus will be devoured by poverty and wiped off from the face of the earth. The Indian Princes and the Indian nobles having lost all their

precious jewels and power, are left mere carpet-knights with hollow rattling titles and vain empty names. Again, as to the education imparted in India. In these days the British Government has commenced to grudge the intellectual elevation of the people; when Rama was in India, there were measures being taken to stop all higher education among the masses. Now, what is taught in these Universities? Dead languages, speculative philosophy, mathematics, past history, unapplied chemistry, and similar studies. In no University, in no College, is taught any living useful language excepting English. The people are taught English because they have to work under the English officers. The English do not want to take the trouble of learning the language of the people; they want the people to learn their language in order to serve them. Mathematics is taught and the standard of Mathematics in these Universties is much higher than in America. They are taught metaphysics, speculative philosophy and other abstract Sciences, but even in the so-called Arts Colleges, no practical Science or useful art is taught. Applied Chemistry is not taught, weaving and mining are not taught in the Universities. Painting, pottery, mechanical engineering are not taught. Even these useful arts are withheld from the people, to say nothing of armoury. The people are not allowed to keep any arms in their houses; nobody can keep a big knife, even in his house; a man who keeps a big knife is put into jail, no armoury, no discipline is allowed. From this you know

about the unsubstantial nature of education received by those few wealthy Hindus or Mahomedans who can spare money to pay the exorbitant tuition fees of Indian Colleges.

There are some newly started noble sects in India that are doing splendid work of reform, but the deep ingrained spirit of hero worship and submission to authority makes them averse to anything that comes not in the name of their leaders. Every sect or movement fences itself with names and personalities. Instead of making the deeds and sayings of their dead leaders as starting points for further progress, they make them the bounding lines or unsurpassable barriers and hedges. Thus do the indigenous bodies of reform in India begin to stagnate.

Now having laid before you the disease of India, and also having told you by what methods this disease can be removed, Rama asks you to feel, feel for India. That is the primary thing needful. If you feel for India and take up the matter in right earnest, everything can be accomplished "Where there's a will, there's a way." Have a will to do something for India. Are you willing to do anything for India to advance the good of humanity ? Will you love India with all your heart ? Are you willing to sacrifice your life for the cause of a down-trodden race ? Are you willing to devote your time and life for her cause ? Three hundred millions of people form a large proportion of the entire population of the world. Three hundred

millions of people ! We can train them, educate them, put their energies at their best. If these three hundred million men begin to work with you, if they begin to think on the same lines as you do, if they begin to exercise their brains on the same points as you do, will you not be aided and helped ? If the energies and brains of Indians be spared from being dissipated in petty chafings and worries, and be employed in high thoughts and noble feelings, the vast population of India will produce more Franklins and Edisons than America. Thus by utilizing Indian energies, would not the world be enriched ? To enrich the world, to help your fellow-men, to help yourselves, feel for India and try to bring them on the same level with you. That is to be effected.

SUGGESTIONS FOR ELEVATING INDIA.

Now, how can this be done ? Rama has two suggestions to make. One thing, of course, is to send Americans, right earnest Americans, Americans, the martyrs to Truth, to India. Do not send to us the refuse of America. Do not hoist on India the people who cannot get any job in America. Send to India the cream of society, the cream of America, that is what is needed there. We want there people who will go and work among the Pariahs, the lowest caste—ungrateful labour. These Sudras will not reward you, they will not even be thankful for your work, because these people are very poor, illiterate, ignorant ; they will not even give you clothing and food in reward for what you do

for them. Why ? Because they themselves have no food and clothing. Needed are men who will go and work among these people, who will starve themselves and help those poor men. Will not men from America take up this work ? They must come from noble America, from sacrificing America. Rama expects to get a good lot of people, a happy band of men who will take up this work. Rama wants not missionaries of the type who go to India, live in rich bungalows and lord it over the people, who keep lolling in carriage and two, and rolling in worldly honour and plenty. These people cannot effect the salvation or the rise of India. We want martyrs in the name of Truth, real workers, sacrificing men who will be willing and ready to lie down with the Pariahs upon the floor and who are content to be clothed in rags with them, who are content to starve with them, who are content to share with them the tough and hard crusts of half cooked bread. People of that type we want, who can forego their sensuous comforts and love to renounce selfish pleasures. Now you will say, "This is hard work," and "That is a most difficult thing to execute." No, call it not a trying, thankless task. There is enough reward for it. Personal experience shows that if we try to raise another man, the other man may or may not be elevated, but we are surely uplifted. Action and reaction are equal and opposite. It is a fallacy, it is a nonsensical idea for people to undertake anything with the thought of benefiting others. Americans, you may or may not have been benefited from

Rama's lectures ; Rama has been benefited by them, and that is reward enough. Everybody's experience shows it. Take up this cause with no eye upon reward. Your work will be its own reward. Unselfish work lays God under debt, and God is bound to pay back with interest. Americans, go to India and preach broadcast Self-Knowledge, Self-Reliance and Self-Respect or Vedanta. You heard Rama's lecture the other night on the "Secret of Success," and it was proved that the only secret of success is practical Vedanta, and nothing else on the face of the earth. That is the only secret of success. Realize that Vedanta, realize that yourselves, live it and go there ; you may not open your lips ; your very conduct, your deportment, your behaviour will educate them.

The most important duty which it is worth while to impress on the attention of those who visit India is to evoke in the Indians an adventurous spirit. The poor fellows live not in the broad universe, they live in poor, little private worlds of their own creation (Jiva Srishti). The hampering caste system forbids a Hindu to step outside India. Visiting foreign lands and even embarking on board ships is not in keeping with stringent orthodoxy. At present the wealthy Hindus who pluck courage and heresy enough to put orthodoxy out of countenance and visit other countries, especially England, for receiving education, spend thousands upon thousands of Indian dollars abroad and usually return to India as full-fledged barristers or lawyers, and, directly or indirectly, encourage litigation and spend the money

tortured out of poor peasants, their clients, in buying brittle glassware, cutlery, tapestry, pictures of English make in addition to some ruinous English spirits and drinks. What a terribly unproductive consumption of the capital robbed from poor starving labourers whose irritability and litigancy grows worse and worse according as their poverty and hunger increases.

There is a sore necessity of introducing in Indian poor castes the adventurous spirit of the Japanese. Japanese boys come to America with just enough to pay their steerage passage. They work in the houses of American gentlemen and also manage to attend different kinds of schools. After spending a few years this way in America, they return to Japan with their pockets brimful of money and their brains full of knowledge.

It is worth while teaching Indians to give up their superstitions, clinging to the soil; serfs of the soil they have made themselves through caste. They regard it somewhat sacrilegious to quit their forefathers' land and thus make themselves serfs of the soil. In order to make them abreast of time, we should teach them that they ought to emigrate. People emigrated from Europe, came here to America, and they raised America to such a height that Europe is cast into the shade. If Indians emigrate, come out to America, come out to other places, India will have fewer mouths to feed, and the people who are left behind will be better off for that, and those who emigrate will also fare better. For the health of our physical system the blood must keep circulating, so

for the preservation of world's health, or any country's health, the people must keep moving, circulating and mixing with each other frequently, otherwise stagnation or death will ensue. If we go from England and America and try to educate Hindus, however much we may try, we cannot evoke the spirit of real freedom, because the common surroundings, the ordinary environments of the people are paralyzing, the suggestions from all sides keep these people hypnotized into weakness. In order that the hypnotism may be shaken off, they should leave the country ; and when they will visit America and other countries, even if they learn no books or trade there, by simply mixing with the foreign civilized people they will unconsciously, willingly or unwillingly, get the spirit of freedom, their horizon will be enlarged, their sphere will expand, their thoughts will be extended. This is education by itself. *To see other lands is education by itself.*

In India a Hindu or Mahomedan, or an ordinary native cannot dare to approach an Englishman or American. He is afraid of a white man, stands at a respectful distance of twenty or thirty feet ; he shivers and quivers at the sight of pants and hat. In a railway carriage if a European is sitting, very seldom will a native be allowed to sit with him. On railway stations Rama saw natives kicked out and driven out by Englishmen. If a European sees a native coming towards his house, the European asks his servant to go and drive him off, kick him out of the grounds. Thus by foreigners

the Indians are hypnotized into weakness. And again by their own caste fellows, by their own country-men, they are hypnotized into jealousy, fretting, worry and differences :—he is somebody, I am somebody else, he is my rival, that is my enemy. Again in all the Government offices, the Government, through disposing of the coveted posts on caste or race considerations, encourages party spirit, and manages matters in such a way that each fellow should become inimical to his brother, and regard him a bitter enemy. The present political and social condition of India will not allow the spirit of freedom to take root in the people. What is education ? The goal of education is freedom and nothing else. If education does not bring me freedom and independence (Moksha), fie upon it, away with it, I do not want it. If education keeps me bound, I have no use for it. Thus, in order to evoke in them true education or freedom, they should be helped to change their surroundings. How to effect this ? One way to effect this is to go there and teach them.

THE URGENT NEED AND IMMEDIATE RELIEF.

There is a more immediate way. O Americans, could you not raise, in the name of truth and justice, in the name of religion and philosophy, in the name of Science and Art, could you not raise enough money to call some Graduates of Indian Universities to come over

to America, and here to receive education in your industrial, mechanical and other useful concerns, in your Colleges of Arts, in your armouries and other places, educate them and teach them weaving and mining and other useful arts. This is the most direct way of elevating India. Raise funds here and bring the Indians to this country. Those Indians who receive education in America, could return to India and start Industrial Universities. They know the ways of the poorer classes, they know the language, habits and customs of the Indians, and they can do better work among the Indians as Professors than your Americans can. American Professors can only teach the higher castes, they can only teach the rich men who know English already; the poorer classes do not know English. In order to teach the poor we require people who know their language and their ways. This is the most efficient way and the right method to uplift Indians.

Indians, when they step upon the free American coast and find white ladies and gentlemen ready to warmly shake hands with them and receive them as equals, their fears are fled, the white man remains no longer a bugbear, faith in self is restored, the veil of Maya is rent and the spirit of freedom is practically secured. Let the Indian Graduates, trained in America, return as Missionaries of work and freedom in their motherland. Let the Gospel of Science and Art be preached by them in India. Let the people of India be helped to spread practical Vedanta in their country. This way when the wound

gets healed, the scab will fall off of itself. When the people get the right kind of education, the other difficulties will disappear of themselves. If you could bring some Indian Graduates over here and educate them and instruct them for two or three years, suppose, these people on their return to India can immediately start work, can start business, work useful for themselves as well as for the poorest classes.

Even one capitalist of America could take up this noble work, could stand up and say, that he is going to lay out, say, $1,000,000, to educate the Graduates of Indian Universities in America ; if one of you to-day take up that task, take up that work and deposit even $100,000, we can establish respectable scholarships for poor Indians to be educated in America. Rama appeals to the American Press, Rama appeals to each and all of the Americans. If any one of you can step forward and take up this duty, you are helping the cause of the whole world. Supposing there is no one among those present here who is so rich, could you not lay this matter before your rich friends, before your rich neighbours ? Could you not ask your rich friends to have an interview with Rama ? If you can't pay thousands, could you not contribute your mite ? You can do that at least. Rama does not want you to give him anything to eat. Rama does not ask you to give him any clothing. Perish these lips if they beg anything for personal interest. This cause is yours just as much as Rama's. Rama is just as much an American as an Indian. The wide world is my

home and to do good my religion. To Rama, Christ is just as near and dear to the heart as Krishna ; to Rama Buddha is just as much his as Shankara. Rama belongs not to this sect or that. Rama is yours, truth is yours. In the name of truth, in the the name of justice, in the name of humanity and American freedom, you are requested to step forward, feel for India. What are you willing to do? Some can serve with pen, some help with speech, talk to their friends about it and make speeches on the subject. Some can help with manual labour, some can aid with purse. Now say, Americans, each and all of you, say, in what way you are willing to take up this cause. How will you help? The rich should give money, the heroes should step forward as teachers to go to India and work among the people, among even the low caste Pariahs. Gifted talkers should speak to their rich friends about this cause. The Press must take up this matter with the pen. All those who are willing to help and are in right earnest about the truth, those who love their own self, are asked to come to Rama and give their names and addresses, writing out with their own hand in what way they are willing to help. If they want to deposit any money, the money will be placed in the hands of trustees, Americans, your own Americans will keep that money. If you want to come and offer your services in other ways, do so right away that we may make definite arrangement to commence the work systematically. What are you willing to do? This is Rama's appeal to Americans in behalf of India.

Rama makes this appeal impersonally ; Rama is not personally concerned with it, Rama is free wherever he be ; Rama is not bound in any way. All the worlds are Rama's. Rama can live everywhere. But, see, India is your own feet, and you are the head. Neglect not the feet ; if the feet are sore and paining, you will totter down. God comes to you hungry in the bodies of Indians, feed Him ; God comes to you naked in the bodies of Hindus, clothe Him ; God comes to you needy and troubled in the shape of those people, attend to him. Those people are benighted and suffering in order that you may be blessed with the noble virtues of charity and love. They are fallen in order that you may be saved. Thank your stars that you have got an occasion for exercising your higher feelings and noble endeavours. Avail yourselves of the opportunity, gladly, cheerfully, lend them a helping hand.

America is educating Chinamen, Japanese, Red Indians, and Negroes. America is sparing no pains even to prevent cruelty to *animals*. O America, here are the Hindus, your own flesh and blood, Aryans, most grateful, affectionate, faithful ; neglect them not.

N. B.—All those who wish to know more on these lines can correspond with

RAMA SWAMI.

Care of D. Albert Hiller, M.D., 10/11 Sutter Street,
San Francisco, Cal., U.S.A.

This Lecture was originally printed in America. Then about the end of 1903 it was published in an issue of the *Indian Mirror* (Calcutta). Again it was issued in a pamphlet form by the Edward Press, Sukkur, in April, 1905. The political condition of India has since changed in certain respects and some of the Swamiji's statements are no longer correct.

FACTS AND FIGURES ABOUT INDIA.

The superficial area of India is nearly two million square miles, or equivalent to that of the United States minus Alaska, Oregon, and California.

The population is nearly 300,000,000, or about one-fifth of the human race. The population is 167 to the square mile for the entire Empire, including mountain, desert and jungle, as against 21·4 in the U. S. In the Province of Bengal, the population is 588 to the square mile. Some parts of India have a larger population to carry than any other part of the world.

India has every variety of climate. One portion of its territory records the greatest rainfall in the world; another, of several hundred thousand square miles is seldom watered with a drop of rain.

One hundred and eighteen distinct languages are spoken in India, and 59 of these languages are spoken by more than 100,000 people each.

There are over two million Christians out of which more than one million are Roman Catholics, 453,612 belong to the Church of England; 322,586 to the orthodox Greek Church; 220,863 are Baptists, 155,455 Lutherans; 53,829 Presbyterians, and 157,847 miscellaneous Christians. These Christians (somewhat over 2,000,000) include the foreign population, the British army, the foreign missionaries, etc. Thus the native

converts to Christianity do not make a large figure, and these Christians who have been proselytized in India come from the lowest castes—the higher castes are altogether untouched. The British Government spends Rs. 4,500,000 annually from the Indian Treasury on Christian religion.

According to the last census, the enormous area of 546,224,964 acres is under cultivation, which is an average of nearly two acres per capita of population, and more than 22,000,000 acres produce two crops a year. As many as 175,735,000 people are wholly engaged in agriculture. 25,468,000 are more or less employed upon farms. 3,646,000 are engaged in raising cattle, 14,576,000 in producing food and drink. 11,220,000 are serving in households. 12,611,000 are engaged in the manufacture of textiles, 2,361,000 in the manufacture of glass, pottery, and stoneware, 3,285,000 in manufacturing leather (all of the latter are Mahomedans, 4,293,000 in the manufacture of wood, cane and matting, all Mahomedans). Millions of Hindus are in what the census terms "disreputable occupations"—doing absolutely nothing. If they cannot do what their fathers did before them, they will do nothing.

Out of a total of 140,496.135 women in India, only 543,495 are able to read and write—less than one out of a thousand. The total number of illiterates recorded is 246,546,175 out of a total population of 300 000,000.

In 1900, 54,000,000 people were affected by famine. In the year of the Durbar 5,000,000 died of starvation.

The struggle for life is becoming greater every year. Wages are going down instead of up, notwithstanding the increase of industries, the extension of railway systems, and other sources of wealth and employment that are being rapidly developed.

More than 200,000,000 persons in India are living upon less than 5 cents a day. More than 100,000,000 are living on less than 3 cents a day, and more than 50,000,000 upon less than 1 cent a day. At least two-thirds of the entire population do not have food enough during any year of their lives to supply the nourishment demanded by the human system. In many parts of the country, families are compelled to live upon the average of a quarter of an acre of land, and millions more upon half an acre.

The men and women who work in the cotton fields of India are not paid more than $ 1·50 a month. One cent is paid for a shave. The postmen employed by the Government, the letter-carriers, receive a maximum of only 12 rupees a month, which is about $ 3. Ablebodied and skilled mechanics, masons, carpenters, and blacksmiths get no more than $ 2 or $ 3 a month; and bookkeepers, clerks, and others having indoor occupations, from $ 4 to $ 5 per month. Taking together all the wage-earners in India, their compensation per month is just about as much as the same class receive per day in the U. S.

Nearly two-thirds of the entire population are dependent upon rainfall for their prosperity and, one may say,

their lives. If there is a drought, there is a famine. They cannot earn enough to lay up food against starvation. Not lack of food, but lack of money causes the suffering from famine, as generally when there is famine in one part of India there is enough, and sometimes more than enough food raised in other parts of the country.

The net profit which the British Government derived in one week from the Railway departments was $ 7,600,000 (the week of March 24, 1904.) This is increasing constantly.

Ninety-five per cent of the Government employees in India are natives, and they receive only 35% of the entire sum paid to Government employees. 65% goes to the 5% which is made up of English officials.

The income of all foreign missionary societies for the year 1903 was $ 20,298,057. This was used mostly in India.

The beginning of British capitalism in India dates from the founding of the East India Company in India in 1600, with a capital of £ 70,000. East India Company trade was abolished in 1833, from which date until 1858 the Company was simply an administrator of India, and in 1858, after the Indian Mutiny, the Company itself was abolished; but their policy remains. Their capital was paid off by loans which were made into an Indian debt on which interest is paid from Indian taxes. The Empire was purchased by the Crown from the East India Company, but the people of India paid the purchase money. The Indian debt, which was £51,000,000

in 1857, rose to £ 97,000,000 in 1862. During the 40 years of peace which have succeeded, the Indian debt has increased continuously. In 1901 it amounted to £200,000,000 on which the people of India have to pay an annual interest charge of between 3 and 4 million pounds sterling, or from 15 to 20 million dollars. This is equivalent to a debt of a thousand million dollars on which they pay interest annually. What country in the world could stand anything like this? The Home Charges, remitted annually out of Indian revenues to Great Britain, have increased to £ 16,000,000. The pay of European officers in India, virtually monopolizing all the higher services, comes to £10,000,000 ($50,000,000).

One-half of the net revenues of India, which are now £ 44,000,000, flows annually out of India.

(The above facts are given on the authority of a book published in England, "The Economic History of British India" by Sir Romesh Dutt, C. I. E.)

The number of widows in India in 1901 was 5,439,360. There are 265,922 child widows in the Province of Bengal.

INDIAN WOMANHOOD.

. . . . Rama will now read from a lecture delivered by an English lady in London, which was printed in an Indian paper. Rama reads from this Lecture in order to inform you about the wrong notions and the false ideas which are spread in this country about the way of living in India. Some people are under the impression that people who visit India will be unable to to do any work ; they are under the impression that the caste system there is pronounced to such a degree that no American can mix with them. Many such ideas have been spread by some people who were never in tôuch with the Indians.

What a grand thing it would be to die for anyone whom we love ! O what supreme beatitude !

He alone loves who is willing to lay down his life for the object of his love. It is such love that makes one live and do great services. It is such love that India needs, it is the love of such men and women that India needs who go to her to work.

Many false reports are spread by people who see not life in India, and yet live in India, just as you take a book, and wrap it in oil-cloth and submerge it in water, the water is all around the book, but does not get to the book. Just so people live in India but do not mix with the people of India, they do not become one with the

people of India. Here is a woman who lived in India, and lived in the Indian style and is bearing witness. Rama wishes Americans to visit India in the same way as this woman. If you go as real workers, you will have to spend no money from your pocket. People there are supporting millions of men. The people there are very poor, but they are very generous.

Rama never saw Indian monks have money with them. When they visit the streets, it is always understood that they do so to get alms to appease their hunger, and every woman in India takes it as a duty laid upon her by God, to feed the hungry and administer to the needs of those who pass by her house as needy persons. If a monk should happen to pass the house of some woman who had nothing in the house to feed the hungry, Rama knows what would happen. Pathetic tears would stream forth out of her eyes, when she has no food to give to a poor monk. Any body who walks in the dress of a needy or hungry person is looked upon as a monk; a monk does not mean a Swami. If you are in India and are hungry, you will be honoured as a monk. Whoever has no money with him or no clothes with him is a monk.

ABOUT WIFEHOOD.

It is very generally represented in America and England that in India the wife is not respected and loved. This is a very false idea, for in India the wife is more loved and respected than in this country. In this country the wife is loved and kissed and fondled in public but in private the wife is rejected. In India the husband pays but little or no respect to the wife in public, but in his heart of hearts he worships her.

In this country the public treatment of the wife is more important than the private, but not so in India ; the husband pays no attention to the wife in public, but the husband in his own way sacrifices everything to the interests of the wife. He spares no pains to advance her happiness, but the difference lies in the fact that the women of India are not educated to the same degree as the men. But are women educated in this country to the same degree as the men ? The men in India are not educated to the same degree as in this country, nor are the women.

To-day all the blame is placed at the door of the riaragme relation in India, but this is not right, it is not the correct solution of the problem.

In India a man dare not call the wife as "my wife," never can a man refer to the wife as my wife. Such words are looked upon as obsence, as sacrilegious, as shameful. A man in India never uses these words and when he refers to the wife, he addresses her or refers to her as the mother of my son, he says "My Krishna's mother, or my Rama's mother, &c."

"The hut where a boy was plague stricken."

In India the law is that none of the family be permitted to come near the one who is plague stricken.

This grand woman went to the hut of the plague stricken boy, and by some means gained entrance. She remained there and exposed herself in order to nurse the poor boy who was dying of plague. Finally the mother of the boy was admitted and the dear boy was lying with his head on the feet of his mother and there he was dying ; that according to the Hindu religion was a death in the Holy land, just as when a Christian dies with his head on the feet of Jesus. When an Indian boy dies with his head at the feet of his mother, he looks upon that death as very sacred.

In this country you worship God as the Father, "The father who art in Heaven." In India God is worshipped not as the father but as the mother. The word mother is the dearest word in the Indian language ; 'Mata Ji' the blessed God, the dearest God.

When a Hindu falls sick or is suffering excruciating pain, at that moment of pain the words that escape him are not 'My God.' No, it is 'Ma, Ma,' which means

mother ; this is what escapes from his lips, this is what comes from the innermost depths of a Hindu's heart. Mother is the word which brings the deepest feeling from the soul of a Hindu.

LETTERS.

(Taken from original manuscripts.)

OM.

15th September, 1903.

DEAREST "GOOD BOY" OR SWEETEST BABY KAMALA,

You are pure, faultless, and Holy of holies. No blame, no spot, no taint of worldliness, no fear, no sin. Arn't you such, darling ?

IF YOU NEVER MIND, you might put into verse the following things. The attempt to do so will keep you on blessed heights.

These are translated from a Persian poem that Rama wrote this morning. You might versify them while in Portland or Denver. Just suit yourself.

You have every right to modify the ideas.

1. Rage wild and surge and storm, O ocean of Ecstasy, and level you down the Earth and heavens. Drown deep and shatter and scatter all thought and care. O ! what have I to do with these ?

2. Come, let us drink deep and deeper still. O dead drunk ! we weed out the sense of division, pull down the walls of limited existence, and set at large That Unveiled Bliss.

3. Come, madness Divine, quick, look sharp, alack the delay ! My mind is weary of the flesh, O ! let the

mind sink, sink in Thee; spare it prompt, from the consuming oven.

4. Set on fire the *meum* and *tuum*; cast to the four winds all fear and hope; eliminate differentiation; let the head be not distinguished from the foot.

5. Give me no bread, give me no water, and give me no shelter or rest, Love's precious parching Thirst! O Thou alone art enough to atone the decay of millions of frames like this.

The western sky doth seem to glow
So beautifully bright;
Is it the Sun that makes it so?
Surely it is thy light.

Your Own Self
Rama.

Copy of a letter sent to Rai Sahib Baij Nath.

वसिष्ठाश्रम।

27th March, 1906.

Most Blessed Divinity,

Peace like a river is flowing to me,
Peace as the breezes is blowing to me,
Peace like the Ganges flows—
It flows from all my hair and toes.
Let surging waves of oceans of peace
Leave all the hearts and heads and feet!
Om Joy! Om Bliss! Om Peace!

This Ashram (आश्रम) is above the snowline. A beautiful stream, called Vasishta ganga (वसिष्ट गङ्गा) flows just below Rama's cave. There are five or six waterfalls in the stream. Natural basins are carved out of the hard rocks in the river valley by Shiva's (शिव's) own hands, forming about twenty lovely little tanks. The hills are covered with those true, light-loving, hardy giants of the forest whose green does not fade even when more than six feet of snow accumulates about them. They are certainly worthy of the great Banamali's (वनमाली) kindness and love.

अस्तु पुरः पश्यसि देवदारुं पुत्रो ह्रतोऽसौ वृषभध्वजेन ।

These oak-hearted, green-shouldered children of Mahadev (महादेव) are the only companions of Rama. Even Narayana Swami was sent away to the plains not to visit Rama again before *at least* two years. A young man comes every day, cooks food, and leaves to spend the night in some adjoining village—the nearest village being over three miles distant.

Half-a-mile walk up the hill takes Rama to the top of this mountain (Basun) where the sacred glaciers of Kedar, Badri, Sumeru, Gangotri, Yamnotri, and Kailas are within sight.

The spot is described at length in the Kedar khand (केदार खण्ड.). Such was the place selected for Ashrampada (आश्रमपद) by the author of Yoga Vasishta (योगवासिष्ठ). Happily, no town or road is near here yet. Ask not about the ecstasy of Rama. The overflowing rapturous peace will be revealed by Rama's

chief work which will go down to the plains for publication some years hence. Let none visit Rama till then, please.

God is the only reality.

دیکھا نہ شب جو یار کو نور ضیا سے کار کیا
مردہ کی قبر تار کو آب و گیا سے کار کیا
چاہے کوئی بھلا کہے—خواہ برا برا کہے
پلّا چھڑا جو جسم سے بیم و رجا سے کار کیا
نوکی بدی خوشی غمی—زینہ نہیں بار یار کا
زینہ جلدو—اب یہاں پاؤں ہوا سے کار کیا

احمق کور ھی کوے اُلفت ما سوائے حق
کعبۂ دل مہیں یہ زنا ! برے وفا سے کار کیا
اتنا لحاظ کرلیا دنیا تیرا پرے بھی ھٹ
ناچیز ھوں سہ تو رام کے—شرم و حیا سے کار کیا

اڑدھا زادی ھے—(مار آستین)—چشم دوبین
غیر حق کو جب نظر آوے—جہاں ھو مار توف
خاک جھوٹی زندگی پر—قبر کا کیڑا نہ بن
گور تن—وھم خرمی پردے چاپھر سار توف
مال و دولت گھرو دار رخت و بخت و نقد و جنس
عزت و ماو منی کا کار کرنے پار توف

Your प्रयागकुसम lecture was just masterly. One copy was presented by Rama to the Maharaja of Tihri. Dear, listen, Vedanta is no cant, and this world is nought. He perishes who feels it to be real. God is the only reality. Yes, yes, yes, yes,

Rama.

Copy of letter sent to Rai Bahadur Raij Nath.

वसिष्टाश्रम ।

End of June, 1906.

All the caves near the top of the Basun Mountain, being engaged by the annual guests, *i. e.*, the season rains, Rama had to quit the Garden of Fairies on the top. He came down to a most lovely, lofty, level lawn where breezes keep playing all along. Jasmine (چنبیلی) white and yellow, grows wild here together with various other sister flowers. Strawberries and another variety of sweetberries crimson rose-berries, are found in ripe plenty. On one side of the newly-built hut, a neat greensward extends far in gradually ascending slope between two rushing streams. On another side is a charming landscape, flowing waters, fresh foliage-covered hill, and undulating fields and forests. Clean, smooth slabs of stone on the lawn form the royal tables and seats for Rama. If shade be needed, cherry groves give ready welcome.

In three hours a hut (पर्णकुटि) was prepared by shepherds, living in the forest. They made it rainproof to the best of their power. At night rain-storm set in. Every two or three minutes lightning flashed, followed by rolling thunder, at which each time the mountains shook and trembled. This Indra's पवि (weapon) kept

up its continual strokes for over three hours. Water poured madly. The poor hut leacked ; its resistance to the storm became so ineffective that an umbrella had to be kept open all the time under the roof to save the books from being drenched. The clothes became all wet. The ground, being grass-covered, could not turn muddy ; yet it was drinking to its fill the water drops drizzling from the roof. Rama is enjoying very nearly the मत्स्य (fish) and कच्छप (tortoise) life. This experience of acquatic life for the night brings joy of its own. Blessed is the storm to keep us up in the Lord's company all night.

"شمر جاگے-ہیں کاہنوں سوداں" گرنتھ صاحب
"زعمر یک شب کم گیر و زینہار منخسپ" مولوی معنوی

Translation—Count one night less from the full span of your life and sleep not at all.

Man was not meant to waste most of his time in petty fears and cautions (چنتا فکر) of the kind. "How shall I live ?", "Oh ! what shall become of me !", and all such foolish nonsense. He ought to have at least as much Self-respect as fishes, birds, and even trees have. They grumble not at storm or sunshine, but live as one with nature. O ! I myself am the pouring rain. I flash, I thunder ; how beautifully awful and mighty am I ! Shivoham (शिवोऽहम्) songs gush forth from the heart.

ابر میخواهند مستان خانه گرۂ ویراں شود
چار طرف سے ابر کی واہ اُٹھی تھی کیا گھٹا
بجلی کی چمکاہٹیں-رعد رہا تھا-گر گرا

بر سے تھا مینہ بھی جھوم جھوم چھاجوں اُمنڈ اُمنڈ پڑا
جھو کے ہوا کے لے چلے ہوش بدن کو وہ اُڑا
ہر رگ جاں میں رو تھا نغمہ تھا زور شور کا
ابر بروں سے تھا سرا دل میں سرور برستا
آب حیات کی جھڑی زور جو روز و شب پڑی
فکر و خیال بہ گئے-ٹوٹی دوئی کی جھونپڑی
جنگل سب اپنے تن پر ہریالی سج رہے ہیں
گل پھول جھاڑ بوٹے کو اپنی دھج رہے ہیں
بجلی چمک رہی ہے-بادل گرج رہے ہیں
اللہ کے نقارے نوبت کے بج رہے ہیں

Rig Veda (Mandal VIII.)

मइं चन त्वाद्रिवः पराशुल्काय देयाम ।
न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥

Not for any price could I, O mountain mover, give thee up, not for a thousand, Thunderer ! nor ten thousand, nor hundred times that, O Lord of countless bounty !

यच्छक्रासि परावति यदर्वावति वृत्रहन् । अतस्त्वा गीर्भिर्युगदिन्द्र केशिभिः सुतावाएं अविवासति ॥

Whatever be the **विनियोग** and application as given by Sayanacharya etc., to Rama the Richa conveys this.

Sense—Whether, O *Shakra* (Almighty) thou be far, (*i. e.*, in roaring clouds, **द्युलोक**); or, O Vritra-slayer (doubt destroyer), near at hand (in blowing winds, **अन्तरिक्ष**) here, heaven-penetrating songs (piercing prayers) are being sent as long-maned steeds (for thee to ride on and) come sharp to one who has pressed out the juice (of his

existence for Thee). Soma (सोम) Come, sit in my heart and partake of the wine of my life.

"تردو کیوں نہ مورے اندھیرے ہیئے" میں سورداس

When viewed from the stand-point of God-self, the whole world becomes an effusion of beauty, an expression of joy, outpouring of bliss. When limitation of vision is overcome, there remains nothing ugly for us. سارا جگ سوھنا The powers of nature become actually our hand and feet or other senses.

As Self is Anand (आनन्द) and is the All, therefore *Self-realization* means *Realization of my own self as Supreme Bliss crystallized into the whole world.*

The Universe, being an embodiment of my own Self, is sweetness incarnate. What shall I blame ? What shall I criticize ? O joy ! It is all I.

طور پنجابي سي حرفي

کیسے رنگ لاگے ! خوب بھاگ جاگے
ھري گئي سب بھوک اور ننگ ھوري
چرخے سانچ سروپ کے چڑھے ھمکو
ٹوٹ پڑي جب کانچ کی ونگ ھوری
تاروں سنگ آکاش مھن چمکتي ھے
بن ڈور اب اڑي پتنگ ھوري
جھڑي نور کي برسنے لگي زوروں
چند سور ھین ایک ترنگ ھوری

The Spiritual Law about privations and success, how

beautifully the Veda enunciates it:—ब्रह्मतं परादाद्यो ऽन्यमात्मनो ब्रह्मवेद

Let any body in his heart of heart *believe in anything whatsoever as real—i. e.* fit object of trust—and inevitably he must be forsaken or betrayed by that object. This is a law more stern than the Law of Gravitation. The only Reality Atman (आत्मन्) brings home to us the delusion of seeing anything else as real.

No wonder at the gate
Can keep the *Jnani* in ;
But like the Sun o'er all
He will the castle win,
And shine along the wall.
He waits, as waits the sky,
Until the clouds go by,
Yet shines serenely on
With an eternal day,
Alike when they are gone,
And when they stay.

So long as *any sort of desire* clings to a person, he cannot realize शिवोऽहम् bliss. But

यदासर्वे प्रमुच्यन्ते कामायेऽस्य हृदिश्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥
श्रुतिः ।

PUSHKAR,
AJMER DISTRICT.
February 22, 1905.

MOST BLESSED DEAR DIVINITY,

What a splendid weather where Rama is. Every day a New Year day and every night a Christmas night. The blue heavens are my cup and the sparkling light my wine.

I am the light air in the hills, I creep down into the towns and cities—fresh and pervading through all the streets I pass.

Him I touch and her I touch and you I touch—such is my playful amusement.

I am the Light, lovingly I feed my children—the flowers and plants. I live in the eyes and hearts of the beautiful and the strong.

Stay with Me, then I pray ;
Dwell with Me through the day
And through the night and where it is neither night nor day,
Dwell quietly. Pass, pass not anymore.
Thou canst not pass.
I too am where thou art ;
I hold thee fast ;
Not by the yellow sands nor the blue deep,
But in my heart, thy heart of hearts.

By living in the Light of lights the way opens up of itself. The accurate working of details takes place spontaneously (like the opening up of the closed petals of a rose-bud when the genial light of Devotion and divine Wisdom shines free.

It is hoped you received the January issue of the Thundering Dawn from Puran, Sutarmandi, Lahore.

Your Own Self,
SWAMI RAMA TRUTH.

In the January issue your poems have been published under the name *Kamala Nanda* which is a full Swami name.

When you send any fresh contributions, they will appear under the name 'Ohm' if you like.

Love, Blessings, Joy, Peace to dear blessed Girja and all.

OM ! OM !! OM !!!

STARS.

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
In the rustling night-air came the voice,
"Wouldst thou be as they are ? Live as they,
"Unaffrighted by the silence round them,
Undistracted by the sights they see.
These demand not that the things without them,
Yield them love, amusement, sympathy.
"And with joy the stars perform their shining,
And the sea its long moon-silvered roll ;
For self-poised they live, nor pine with noting,
All the fever of some differing soul.
"Bounded by themselves and unregardful
In what state God's other work may be
In their own tasks, all their powers pouring
These attain the mighty life you see."

OM.

Lahore, India, 25th July, 1905.

BLESSED SELF,

Rama is in the dense forests of Northern Himalayas and his last letter is as follows, which will convey all about Rama in a nutshell.

"Day passes into night, and night again turns into day, and here is your Rama, having no time to do anything. Busy, very busy in doing nothing. Tears keep pouring, vying well with the continuous rains

of this the most rainy district ; the hair stand on ends, the eyes wide open seeing nothing of the things before them. Talk stopped, work stopped unfortunately ? No, most fortunately. Oh ! Leave me alone.

This continuous wave after wave of inarticulate ecstasy. O Love ! Let it go on. O ! The most delicious pain.

Away with writing !
Off with lecturing !
Out with fame and name !
Honours ! Nonsense.
Disgrace ! meaningless.
Are these toys the end of life ?
Logic and Science, poor Bunglers !
Let them see me and have cured their blindness.
In dreams, a sacred current flows,
In wakefulness it grows and grows,
At times, it overflows the banks
Of senses and the mortal frame.
It spreads in all the world and flows.
It inundates in wild repose.
For this, the Sun, he daily rose,
For this the Universe did roll,
All births and deaths for this.
Here comes surging wonder

Undulating Bliss.

Here comes rolling laughter,

Silence.

PORTLAND ORE.

To

MRS. E. C. CAMPBELL,
Denver, Colorado.

When people set *their heart on anything* and meet with obstacle, there do they get ruffled and upset. The cause of agitation and disturbance without exception is the tendency to resist the seeming *Evil*. Thus, don't you think Christ had his head level when he said, "Resist not Evil"? Keep yourself calm, perfectly happy, and receive with good cheer whatever appears to be opposing the current of your desire. When we don't lose our balance and remain centred in Self, Rama has always seen through personal experience that the seeming evil turns into good. Don't you remember how those Rs. 10 were sent to a Hindu student after a seeming evil? But by distemper and disquietude we shut out upon ourselves the gate of all the blessings, noble thoughts and happy pieces of fortune that might be awaiting us. Overcome all evil and difficulties by a mind carrying the body and worldly life on the palm of its hand, in other words, by giving a mind full of *love* than which there is no higher force. Om!

Your own dear Self
as
RAMA SWAMI.

PORTLAND ORE.

To

MRS. E. C. CAMPBELL,
Denver, Colorado.

You are constantly remembered by Rama.

OM ! OM !!

You are so sincere, pure, noble, earnest, faithful, and very good ! Are you not ?

1. To compare or contrast one person with another in the mind,

2. To compare oneself with anybody else mentally,

3. To compare the present with the past and brood over the memory of past mistakes,

4. To dwell upon future plans and fear anything,

5. To set our heart on anything but the one Supreme Reality,

6. To depend on outward appearances and not to practically believe in the inner Harmony that rules over everything,

7. To jump up to the conclusions from the *words*, or seeming conduct of people and to rest thoroughly satisfied with faith in the Spiritual Law,

8. To be led astray too far in conversation with the people.

It is this that breeds discontent in people's mind. Therefore shun these eight sources of trouble. Om !

Your Own Noble Self
as
RAMA SWAMI.

MUZAFFARNAGAR, *18th October, 1905.*

SWEETHEART,
GREAT HEART,

Ashes smeared to the hands wash clean the skin.

So, thrice blessed are physical ailments, when they rub away along with themselves the skin-consciousness.

O welcome illness and pain !

So long as a dead carcase is left in the house, there is every danger of all kinds of pest ; when the corpse is removed, health reigns supreme. Just so, as long as body-consciousness is cherished, we invite every malady in the world. Burn away the body and its bearings, and immediately we enjoy unrivalled Sovereignty.

Hurrah ! Hurrah !

No jealousy, no fear ;
I'm the dearest of the dear.
No sin, no sorrow ;
No past, no morrow.

The learned Mahatmas with hair-splitting heads and prominent bellies,

the spectacled Professors astonishing the innocent students in the laboratory or the observatory,

the bare-headed orators striking dumb their audiences from their pulpits or platforms,

even the poor rich full of complaints of one kind or another—

All these I am.
The heavens and stars,
Worlds, near and far,
Are hung and strung
On the tunes I sung ;
No rival, no foe !
No injury, no woe !
No, nothing could harm me.
No, nothing alarm me
The Soul of all,
The nectar-fall,
The Sweetest Self,
Yea ! health itself.
The prattling streams,
The happiest dreams,
All myrrh and balm,
Rawan and Rama,
So pure, so calm,
Am I, am I.

OM !

JOY ! BLESSINGS ! PEACE ! LOVE !

30th August, 1905.

MOST BLESSED DEAREST ONE,

For three months Rama was on the summit of a mountain (about 8000 ft.) opposite the world's highest mountain, *viz.*, Mt. Everest. Day after to-morrow will go down to the plains. Five books have been written here and twenty books read.

Rama's mind is brimful of joy and peace.

The world has as it were entirely vanished from the mind.

God, God alone
Everywhere !
Within, without
Far and near !
O Joy !
Thrilling peace !
Undulating Bliss !
What a heaven !
Peace ! Blessings ! Love !
Health spiritual, mental, and physical,
and all that is good

to Girja, Ohm, Champa, and others dear to you.

Peace immortal falls as rain drops.
Nectar is dropping in musical rain.
Drizzle ! Drizzle ! Drizzle !

My clouds of glory, they march so gaily !
The worlds as diamonds drop from them.
Drizzle ! Drizzle ! Drizzle !

My breezes of Law blow rhythmical, rhythmical.
Lo ! Nations fall like petals, leaves.
Drizzle ! Drizzle ! Drizzle !

My balmy breath, the breeze of Law,
Blows beautiful ! beautiful !
Some objects swing and sway like twigs,
And others like the dewdrops fall.
Drizzle ! Drizzle ! Drizzle !

My graceful light, a sea of white,
An ocean of milk, it undulates.
It ripples softly, softly, softly ;
And then it beats out worlds of spray !
I shower forth the stars as spray !
Drizzle ! Drizzle ! Drizzle !

RAMA.

OM ! OM ! OM !

PUSHKAR.
District Ajmer, India.

Joy ! Joy ! Joy !
Peace ! Blessings ! Love !
Joy !

DEAREST MOST BLESSED SELF,

On the bank of a calm, clear, and deep, deep lake Rama lives. A long, even-sized, continuous hill lies stretched on one side, wearing a beautiful green shawl all over. Mango groves abound here. There are two little flower gardens in the house where Rama lives. Flights of gorgeous peacocks keep screaming from their metallic throats. Ducks are playfully swimming and diving in the lake. Narayana Swami (the beautiful young man of whom Rama may have spoken to you) is here helping Rama in copying his writing etc.

This lake is called the Earth's eye. The wooded hills and cliffs are its overhanging brows. It is a mirror which no stone can crack, whose quicksilver will never wear off, a mirror in which all impurity presented to it sinks, swept and dusted by the Sun's hazy brush—this the light dust-cloth.

This lake is one of the highest characters Rama has met ; how well it preserves its purity ! It has not

acquired one wrinkle after all its ripples. It is perennially young.

Let such be our hearts.

OM ! OM !

In summer Rama moves up to the cool Himalayas.

The western sky doth seem to glow
So beautiful bright ;
Is it the Sun that makes it so ?
Surely it is thy light.

Here do—

Birds hang and swing, green-robed and red,
Or droop in curved lines dreamily,
Rainbows reversed from tree to tree ;
Or sing low hanging overhead,
Sing soft as if they sing and sleep,
Sing low like some distant waterfall,
And take no note of us at all.

The Thundering Dawn is re-started. Four new numbers have already been out. The January issue is almost entirely from Rama's pen. Some of Kamala's poems have also been given under the name of Kamalananda.

No letter from Kamala is received in India.

Peace, Blessings, Love from

Your Own Self

SWAMI RAMA.

To Dear little Ohm

Joy, Joy, Joy and Love to Girja.

You must be ready at the right time to come to Rama. Rama will write when the time comes.

OM.

Shasta Spring.

July 22, 1903.

Dear Blessed Champa (Flora),

Perhaps you would not like to be addressed that way. But whether you do or not, Rama feels inclined to call you by that name. In the East Indian's (Hindu's) language every name has a remarkable significance, and the name *Champa* (usually given to girls of noble and high families) literally means sweet-scented, full blown white Jessamine.

This name naturally and spontaneously occurred to Rama just when the pen was handled to write this letter. It can be written—*Champá* or *Chumpá*.

The other day a long letter was dictated to Kamala (Pauline) in answer to all your queries. Did you receive the letter from her? It contained also some recent poems of Rama.

VEDANTIC DIRECTIONS.

1. Vedantic Religion may be summed up in the single commandment—

Keep yourself pefectly happy and at rest, no matter what happens—sickness, death, hunger, calumny, or anything.

Be cheerful and at peace on the ground of your Godhood to which thou shalt ever be true.

2. The world—its inmates, relations, and all are vanishing quantities if you please to assert the majesty of your real Self.

Inspect, observe, and watch or do anything; but do all that in the light of your True Self, that is to say, forget not that your Self is above all that and beyond all want.

You really require nothing. Why should you feel a desire for anything? Do your work with the grace of a Universal Ruler, for pleasure, fun, or mere amusement's sake. Never, never feel that you want anything.

3. When you live these principles of Vedanta, spontaneously will the sweet aroma of Truth proceed in all directions from you.

Before falling asleep—when the eyes begin to close—every night or noon make a firm resolve in your mind to find yourself an embodiment of Vedantic Truth on waking up.

When you wake up, before doing anything else just bring to your mind vividly the determination dwelt upon before falling asleep.

Whenever you can, just chant or hum to yourself OM.

This way like a true, genuine Champá you will be shedding delicious fragrance and charming glory all around you all the time.

Loud outcries and wounds which once would hurt and smart,
Now sound so sweet—like hymns of praise or music's balmy art.
O thief, O slanderer, robber dear!
Look sharp, come, welcome, quick, O don't you fear.
My self is thine, thine is mine,
Yes, if you don't mind,
Please take away these things you think are mine.
Yes, if you think it fit,
Kill this body at one blow,
Or slay it bit by bit,
Take off the body and all you may,
Be off with name and fame, away!
Take off, away!
Yet if you look just turning round,
'Tis I alone am safe and sound.
Good day! O dear, Good day!

Yourself
as
RAMA SWAMI.

NOTES SENT BY SWAMI RAMA.

The true way to bring about Vedantic Socialism is to enjoy our *Now and Here*, irrespective of wealth or poverty, to such a degree that the rich may feel their poverty before us, and rise above their sense of possession. The greatest mistake made by the present day Socialists is that they *envy* the drop of sea-spray possessed by the so-called wealthy, instead of *pitying* their burden.

Those who have a mind to enjoy can enjoy the diamonds shining in the brilliant star-lit skies, can derive abundance of pleasure from the smiling forests and dancing rivers, can reap inexhaustible joy from the cool breeze, sunshine and moonlight freely placed at the service of each and all by Nature.

Those who believe their happiness *depends upon particular conditions*, will find the day of enjoyment ever recede from them and run away constantly like will-o-the-wisp. The so-called *wealth of the world* instead of being a source of happiness only serves as an artificial screen to shut out the glory and aroma of all Nature—heavens and free scenery.

There is no artificial music which can ever come up to the natural flow of one's own feelings whether in the form of silent tears or solitary laughter, or lonely dabbling in poetry.

All artificial music and especially phonographic

music being heard over and over again ultimately jars on the ears and brings down the Soul to the material plane.

Why should we quarrel over an equal distribution of stones and pebbles ?

Kamala can well afford to let the so-called rich people make fools of themselves in claiming an exclusive possession of the disease called *wealth*.

HIMALAYAN SOLITUDE.

(*To continue for some years yet.*)

The moon is shining, spreading a sea of silvery peace. The moonlight falls full on Rama's straw bed. The shadows of unusually tall rose-bushes, which grow fearlessly free on this mountain, are checkering the moon-lit bed, and flickering so playfully as if they were nice little dreams of the placid moonlight that sleeps so tranquilly before Rama.

Sleep, baby, sleep,
And smile with rosy dreams.

Beautiful, sacred glaciers stand so close as if one could reach them by hand. In fact, a semicircle of glaring diamond peaks like a jewelled tiara decorates this abode. The white snowy peaks are all taking a bath in the milky ocean of moonlight and their deep *Soham* breathings in the form of cool breezes reach here continually.

The snows on this mountain have all melted off and by this time the vast open field on the top where Rama lives is completely covered with blue, red, yellow, and white flowers, some of them being very fragrant. People are afraid of coming here as they believe this place to be the garden of fairies. This idea save the place from being haunted by the sacrilegious spoilers of Nature's beauty. Rama walks over this flower-land very softly, with great caution, lest any tender, smiling, little child of nature be injured by Rama's usual ungentle tread. Cuckoos, doves, and numerous other winged songsters entertain Rama in the morning. Deep meditation, study of Vedic Scriptures, and writing on Philosophy and Religion keep Rama busy all the time in this lofty solitude. No village within eight miles. One servant lives at a distance of one mile down the hill to prepare food for Rama. For many months Rama wrote or answered no letters of any kind, giving up all correspondence.

K and O need not hurry for India.

Everything will come out in due time beautifully without any impatience on our parts. Just live in God, as God.

Not the body, not the mind,
No relations, no connections,
Constitute your Self.
Nothing but God is,
Nothing but God is your Self.

Peace, Blessings, Joy to the most blessed Girja and Champa.

Ashtavakra Gita translated by a dear blessed friend of Rama is sent herewith under separate cover.

Let nothing be committed in the capacity of little self or personality.

Let us live as if the body, etc., never were (existed).

An ancient Vedic hymn is partly translated below, being originally composed by a Hindu lady.

. . . . . .

4. By me, whoever sees, or breathes, or hears what is said, eats food : they know it not, but are under my control. Listen one and all, verily it is so. . . . .

8. I blow as the wind blows, taking hold of all worlds : past heaven, past earth : I am all might.

5. I am Law, the inevitable, I am Truth, the inexorable. I bend the bow for Nature that her arrow may smite down the people who live not God-life.

Over heaven is my reign, over this mighty earth I stretch.

Prayers of mankind draw nigh me, like lowing cattle coming home from the forest in the evening.

OM ! OM ! OM !

SHANTI ASHRAM—EDENDALE.
LOS ANGELES, CALIFORNIA, U. S. A.

DEAR AND MOST BLESSED PURAN,

O, the thrill of joy your letter brought me, it *seemed*, or was it true that the holy consciousness of our Rama pervaded the letter and my soul. Surely it is *still* true, as one of his letters said to me " Mother, Rama is always with you," and to spirit there is no limitation, so do I believe, yea, am certain Rama is with Puran. How holy and peaceful has been this day, forerunner of that great Consciousness in your dear letter with this as you request ! I will send some extracts of Rama's letters to me. Also a few reminiscences of his sayings and doings. Always with loving *impersonal* attention to the least of us. This great illumined soul with the meekness of a child led our hearts and minds upward to meet our God, our own Divine Atma. O, the sweetness, the gentleness of that great Consciousness manifesting through the modern Rishi Rama. God was with us, and some of us knew it not, and still God is with us, and as the blessed Rama often said, " There is no death, " *he* is not far from those who have eyes to see or ears to hear. It was just beginning the year 1903 when I first met this great soul

He was lecturing in San Francisco. I went to hear him *reluctantly*. But with his chant of OM my mind was lifted, my very being vibrated with a joy I never felt before. A heavenly, blissful peace illumined me.

And I never missed another opportunity to feed upon the bread of Life he so freely gave. He also made an appeal to Americans to help his people by going to India and living as *one* of them in their very families. Quite a number said they would go. But not one of them went. One day I said to him, "Swami Rama, for what you have done for me, what can I do for your people in exchange ?" He said, "You can do a great deal if you will, but go to India." "I will go," I replied. But friends dissuaded and even derided me. Some said I was crazy to think of going, especially as I had not sufficient money to return. But Rama said, "If you *really* knew Vedanta, you would not fear, for you will find God in India the same as in America." So did God the Divine Intelligent Principle of life *prove* his all sustaining power, through the tender, loving care of my beloved Hindu brothers and sisters, yea, my children. Yet five months elapsed before I fulfilled my promise to our blessed Rama and set sail for his native country. Alone ! not knowing a person in that far off country, yet with Faith "leaning on the sustaining arm of the Infinite" as taught by Rama. I saw him last at Shasta Springs, California. I had but a few hours there before my train left for San Francisco. Never can I forget the day in those hills with snowy Mount Shasta towering

above our heads. Similarly, two years and a half later I travelled several days' journey through the Himalayas to Vias Muni to bid this saint good-bye, as I was about to return to America. It is impossible to pen or relate that soul-stirring adieu. And the *last*, this great soul laid off the body a few months later.

Before setting sail for India, I received several letters from the blessed Rama who remained in Shasta for some time. He writes—

SHASTA SPRINGS, CALIFORNIA.
8th October, 1903.

MOST BLESSED DIVINE MOTHER,

. . . . . Rama thoroughly appreciates every movement of yours. Rama is not selfish enough to misunderstand, nor is there any likelihood of Rama ever forgetting one who has become Rama in her love for India, Truth, and suffering Humanity. Surya means the Sun. (He gave me the name of *Suryananda* and so does Rama.) "Resist not evil" does not mean become a passive nonentity ; no, not at all. The saying has no reference to the acts of the body. It is a commandment touching the mind, and mind alone, inculcating *Peace* of *mind*. Mental *Resistance*, *opposition* and *revolt* always bring about discord, irritation and worry, instead of "curling up," and consequently unbalancing yourself overcome the seeming evil by Love (Sacrifice, or giving nature) than which there is no higher force.

"Resist not evil," and welcome events with the good cheer of a giver. Great souls never lose their balance. By preserving our calm we can always turn the stumbling blocks into stepping stones. Never, never should you let the feeling of helplessness cross your mind.

Just now the thought comes to Rama that on reaching India you should at your earliest convenience inquire about the whereabouts of Puran who must be somewhere in the Punjab. He is the Editor of the *Thundering Dawn*. No introductory letters are necessary for him.

Hoping you will immediately write to Rama after securing a berth.

Your own pure heroic self as
RAMA SWAMI.

This letter was written to me when I was undergoing a great mental strain in regard to my contemplated journey to India, such opposition was raised against my going.

OM !

SHASTA SPRINGS, CALIFORNIA.
10th October, 1903.

MOTHER DEAR,

Your dear letter with paper and envelopes to hand. I sent him a box of paper and envelopes. You will be accorded a hearty welcome when you step on that

sympathetic soil (India). Rama has already written to India. In case you go there, you will find your name outspeeding you. You are welcome wherever you want to break journey. (In answer to a question he says,) "When we give ourselves up to *levity*, *frivolity* and *jollity*, by an invisible Law of Nature we suffer from the reaction which depresses us low down. The wise man keeps his heart always *at home*, and interested only in the One Supreme Reality.

As to the things of the world, he attends to them in the disinterested, dispassionate, indifferent, and self-possessed mood of a munificent princely *giver*.

This noble attitude is kept up in all *active* work. And in reference to *passive* experiences the free soul undergoes them all unaffected, unmoved, and in good cheer, *vividly* remembering all the time his *native glory*. "I am alone, the One without a second. The Sun is my semblance." Constant meditation on your own real Surya (sun) character and applying it to every-day affairs of life makes yours the phenomenal Self, the highest manifestation of Love, Light, and Life. You will write to Rama before setting sail or embarkation. You should also write when you reach Japan and Hongkong. Rama will be ever so glad to do anything for you in India.

Your noble, lovely self as
RAMA.

OM !

SHASTA SPRINGS, CALIFORNIA,
October 16, 1903.

MOST BLESSED NOBLE SURYANANDA,

Both your letters came to Rama's hands simultaneously this noon. All is well and satisfactory. As you are going on a long trip, it might prove beneficial for you to add a little more to your knowledge of human nature, and indelibly impress on your mind the importance of keeping ourselves *perfectly* collected, serene, and *at home* all the time. (There was a delay of a certain matter which gave me much uneasiness). The apparent delays and oppositions are all meant to add to your inner power and purity. Naturalists have decisively shown that no evolution or progress could ever take place had it not been for struggles and opposition.

Do you remember the story of Robert Bruce and the Spider ? "Is not every grand discovery preceded by hundreds, nay thousands of unsuccessful attempts ?" Early in the morning you would do well to spend about half an hour in repeating to yourself this Mantram (pardon omission of Mantram). Be strongly instilling into your very nature the truth involved in this Mantram while repeating it. This kind of continual auto-suggestion will make a thorough Sannyasin (Swami) of you.

You will please soon write as to what arrangements are made about your passage. With deepest love and sincerest regard,

Your Own Self
RAMA SWAMI.

SHASTA SPRINGS, CALIFORNIA.
October 21, 1903.

MOST BLESSED DIVINE SURYANANDA,

Yours of yesterday just to hand.

O! What a happy news, sailing for India! At Hongkong, if you call on Wossiamal Assomal (near the Clock Tower), you might delight the Hindu merchants by telling them about the happy state of Rama (Tirtha) Swami and your own noble mission.

The people to whom letters have already been given will furnish you satisfactorily with the information about all local matters. You need only start, everything else will run smooth enough afterwards. Bear one thing in mind. When you happen to visit the people of any sect, NEVER, NEVER, NEVER, you attend to, mark, or remember their criticisms of other parties. If you find any spirit of devotion, divine love, charity, or spiritual knowledge *anywhere*, take it up, absorb it, assimilate it, and have no time to pick up any body's jealousy. Don't notice their drawbacks and weaknesses.

Forget not to see Seth Sita Ram in Calcutta. You might also pay a visit whilst in Calcutta to the learned Editor of *The Dawn*, an unassuming, pure, self-denying, devoted, orthodox Vedantin. He also successfully carries on an educational and Boarding Institution. In Calcutta you could also enjoy the Sankirtan, devotional dance.

Mother India will receive you as always a loving mother does a returning child estranged for years and years. Adieu for the present. Rama is always with you.

Passage to India!
O! we can wait no longer!
We too take ship, O soul!
To you, we too launch out on trackless seas!
Fearless for unknown shores. On waves of ecstacy
To sail. Amid the wafting winds
Carolling free, – singing our song of God!
Chanting our chant of happy soothing OM!
Passage to India!
Sailing these seas, or on the hills, or waking
in the night,
Thoughts, silent thoughts of Time and Space and
Death like waters flowing,
Bear me indeed as through the regions infinite
Whose air I breathe, whose ripple . . . . . .
. . . . . .
Bathe me, O God in Thee, mounting to Thee,
I and my soul to range, in rangé of Thee,
Passage to Mother India!

Reckoning ahead, O soul, when Thou the
time achieved,
The seas all crossed, weathered the copes, the
voyage done,
Surrendered, copest, frontest, God.
Yieldest, the aim attained.
As filled with friendship, Love complete,
The Elder Brother found,
The younger melts in fondness in his arms.
Passage to India!
Are the wings plumed indeed for such far flight?
O soul, voyagest thou indeed on voyages like
these?
Soundest below the Sanscrit and the Vedas?
Then have thy bent unbashed.
Passage to you, your shores, ye aged fierce enigmas,
Passage to you, to mastership of you, you
Strangling problems,
Passage to mother India,
O Secret of earth and sky!
Of you, O waters of the sea!
O winding creeks and Ganges!
Of you, O woods and fields! Of you, O mighty
Himalayas,
Of morning red! O clouds! O rain and snows,
O day and night, passage to you!
O sun and moon, and all ye stars, stars, Sirius
and Jupiter, Passage to you!
Passage, immediate Passage!

The blood burns in my veins!
Away, O soul, hoist instantly the anchor,
Cut the hawsers—haul out—shake out every sail.
Have we not stood here like trees in the ground long enough?
Sail forth, steer for the deep waters only,
For we are bound where mariner has not yet dared to go,
And we will risk the ship ourselves and all.
O my brave soul!
O father, father, sail.
O daring joy but safe,
O father, father, sail
To your real Home.

RAMA.

OM!

CHICAGO, ILLINOIS.
February 15, 1904.

MOST BLESSED SELF,

Your numerous letters, the telegram, and all came duly to Rama's hands. When there is but one Reality, who will thank whom? Rama is filled with joy, Rama is all joy. All the time Rama is all peace. Work flows from Rama. Rama doeth no work. Be thou the fragrant rose, and the sweet aroma will waft of itself all round from thee, me! me.

Do you feel yourself a Hindu with your whole heart? Do you realise their errors and superstitions

as your own? Could you trust them as your own brothers and sisters? Did you ever forget your American birth and find yourself transfigured into a Hindu born? As Rama often sees himself a deep-dyed bigoted Christian. If so, wonderful work will emanate from you spontaneously!

Who are you? Who are you who go about to save the *lost*? Are you saved yourself?

Do you know that "whosoever would save his life, must lose it?" Are you then one of the lost? Could you, or would you be one of the lost? Arise then and be a saviour. Be a sinner—Realize your *oneness* with him, and you can save him. There is no other way but this one way of love, to conquer all.

OM! OM!

Your Own Self as
SWAMI RAMA.

OM!

MINNEAPOLIS, M. N., U. S. A.
April 3, 1904.

MOST BLESSED SELF,

Where are you? No letter was received from dear, noble mother after the happy New Year letter, written at Muttra. Peace, Peace, Peace comes from within. The kingdom of heaven is *within* alone. In books, temples, shrines, prophets, and saints—in vain, in vain the search after happiness. Your experience

must have shown it by this time. If the lesson is once learnt, it is not dearly bought, no matter how much it costs. Sit alone, convert your very anguish into Divine Bliss, you may receive inspiring suggestions from books like *The Thundering Dawn*. Meditate on OM ! and be a *GIVER* of peace to mankind and not an expectant seeker. Dear one, do you remember the last talk Rama gave you on the side of the Creek at Shasta Springs ? It was—given not as a seeker, but as the perpetual *giver* of Light and Love. Our hearts break when we are in the *seeking* attitude. You must have verified the state of affairs in India as described in Rama's Appeal to Americans. Read that Lecture once more, if you please. Don't expect any *immediate*, ostensible results from your labour of love. "Be contented to serve," says the spirit of Christ. We cannot receive any gift, benediction or reward higher than the privilege of serving. If you have not met Babu Ganga Prashad Varma, Editor of the *Advocate*, Lucknow, do please see him. Does your heart take more delight in sharing the sufferings of poor Hindus in India or in enjoying the comforts of life in America ? (So much so) I want to be again in India.

OM ! ❀ OM !

Rama was one month in Portland, Oregon, one month in Denver, two weeks in Chicago, and a couple of weeks in Minneapolis. Vedanta societies are organized at these places. Free scholarships for poor Hindu students are

secured at different Universities. From here Rama goes to Buffalo, N. Y. Thence to Boston, New York, Philadelphia, and Washington D. C. On June 29, 30, and March 1, Rama is to be at the meetings of the World's Unity League, St. Louis. In July Rama is to be at Lake Geneva. In next fall Rama comes to London, England. Be not discouraged, mother dear. Look only at the sunny side of things. There is no rose without a thorn, good is not to be found in this unmixed world. The All Good is only the Self Supreme. If India had Vedanta (Truth) in *practice* what necessity would there have been for Appeal to America? When your heart is perfectly attuned to the Beauty of *All*, you will find every thing glorious every where. Peace! Peace! Peace!

Central Bliss, Inner Joy for ever and for ever.

Your Own Self as
SWAMI RAMA.

OM!

WILLIAM'S BAY, WIS. OR LAKE GENEVA
July 8, 1904.

MOST BLESSED DIVINE SELF,

Your letters reached Rama. Thank you. Rama understands the situation through and through. Peace, joy, and success shall ever abide with thee. There is no fear, nor danger, nor difficulty of any kind for a pure soul having cast aside the sense of possession and

desire. I stretch myself in the Universe, and rest free! free! The viper in the breast is the little "*I*". Fling it aside, and all the world pays you homage. On Rama's return from Minneapolis, a long, type-written letter was mailed to your noble self for publication in the *Practical Wisdom*. The subject of the letter was Practical Wisdom. The first meeting of the World's Unity League at St. Louis was opened under Rama's presidency. In addition to Rama's lectures at the Unity League, talks were also given under the auspices of the Theosophical Society and the Church of Practical Christianity at St. Louis, besides some other places. Rama goes to Chicago in a few days, thence to Buffalo, Lily Dale, and Greenacre Maine, and leaves America in September or before.

Peace, Blessings, and Love to all.

Your Own Self As
SWAMI RAMA.

OM!

JACKSONVILLE, FLORIDA.
October 1, 1904.

MOST BLESSED DEAR DIVINITY,

Rama has not written anything to you for some time. It is because —

(1) Rama has been ever so busy,

(2) Wrote no letters to any person in India except the few letters for the Press,

(3) Knowing that you were in good hands Rama did not think letters from him needful,

(4) Since leaving Minneapolis Rama received no letters from you.

Peace, Blessings, Love, and Joy abide with you for ever and ever.

In following your own inner voice truly, you can be false to no one. We owe nobody anything. Let our labour be the labour of love. To be ever sound and solvent should be our maxim.

Let everybody have his or her experience free. The only right we have is to serve and help our fellow-men in *their onward* march. But let the march be really *onward* and not a make-believe progress. When I help my friends in their spiritual retrogression, I fall myself with them. Whatever you do, wherever you are, Rama's blessings and love are with you. Day after to-morrow Rama starts for New York. On 8th October most probably embarks on board *Princess Irene* for Gibraltar. It will probably be some time before reaching India, because there is likelihood of stopping at many places on the way.

Motto to remember and to practise :—

If you know anything unworthy of a friend, forget it.

If you know any thing pleasant about the person, *Tell It.*

"He sits high in all the people's hearts and that *which would appear offence in us.*

His countenance, like richest alchemy, will change to virtue and to worthiness. The sun-like attitude of a fearless, continuous *Giver, serving without* hope of *reward*, shedding light and life out of free love, living in Divine radiance as God's glory, above all sense of personality, exempt from selfishness, is Salvation and Redemption.

"I eat of the heavenly manna,
I drink of the heavenly wine,
God is within and around me,
All good is for ever mine."

Your Own Self
SWAMI RAMA.

The following letter has no date.

"O the joy of the perusal of these precious letters! and to copy them gives a greater light, joy, holy, uplifted consciousness. Dear Puran, I know they will give you joy, and be a help to all to whom you in turn give. A complete copy it is impossible to give. The aura of the blessed divine master pervades the paper and all the lines he has penned, I treasure them above all else. The very presence of Rama is with me when I read those gracious lines inspiring, yea illumining my mind and heart, until

the soul's brightness is perceptible, and my Atma, real Self Divine, is the only reality.

Suryananda.

The following letter was written on his arrival in India from America.

Joy ! Joy ! Joy !

OM ! OM !

BOMBAY.

MOST BLESSED DEAR MATA,

Rama has been in Bombay five days and will soon come to Muttra. Lectures and engagements kept Rama busy all along. Rama is infinitely happy as usual. Rama is so glad to learn you are still in India. Wishing you perfect health, cheerful spirits, peaceful heart, and blissful mind, and hoping to see you in Muttra.

Yours in Self,
SWAMI RAMA TIRTHA.

OM !

Ananda ! Ananda ! Ananda !

Dear Puran, you know how we all met in Muttra. And of the meetings. What a Blessed ! Blessed ! Time was that.

OM ! OM !

PUSHKAR,
February 14, 1905.

MOST BLESSED DEAR MOTHER DIVINE,

A Graduate of the Bombay University, a beautiful young man, has offered his life to Rama's work to-day. He will stay with Rama assisting in literary work. How good is Providence or dear God. *It* or He never deceives those who work in trust on Him.

Narayana Swami will soon be sent to lecture abroad.

The work in nooks and corners is as grand as the work in the bright centres. In a Persian wheel, the small tooth-like wooden support (called *kutta* in Hindustani) is just as important as the oxen. The whole mechanism cannot stand if the poor wooden support be taken off. Nay, every nail attached to the spokes is of paramount importance. What if children do not make use of such apparently small things. In the eyes of God, work, however humble, is just as grand when done in the spirit of Love. The puny dewdrop appears nothing before the *glorious* Sun, but the observant eye sees that this very tiny drop *reflects* the whole of the solar orb in its sweet little bosom. So, my blessed dear mother, soft, silent work in neglected quarters unknown to name and fame is just as noble and indispensable as loud noisy work which attracts the attention of whole mankind. I had been despondent over the little I seemed to be doing. "They also serve who

only stand and wait." The mother swathes the tender babe and when Time brings him to the University, the Professor lectures to the grown up boy, the mother's role is not so high-flown and reputation-bearing as that of the Professor. Nevertheless the mother's duty is far more sweet and important than the Professor's. We cannot suffer the maternal lap and lullaby in childhood replaced by Professor's room and lectures.

Vedanta requires a common coolie to look upon his humble labour to be just as important and sacred as that of a Christ or Krishna. When we move one leg of a chair, do we not move the whole chair? So when we raise or elevate one soul, we raise and ennoble the whole world through him, so rigid is the solidarity of Man.

"Bounded by themselves, and unregardful in what state God's other work may be. In their own tasks all their pouring powers. These attain the mighty life you see.

O air-born voice! long since severely clear,
A cry like thine in mine own heart I hear.

Resolve to be thyself; and know that he who finds himself, loses his misery.

OM!

Joy! Joy! OM! Peace! Blessings! Love.

RAMA.

and some poetry,—according to God's dictation.

Babu Ganga Prashad Varma was to go out to other provinces in India, visiting the Girls' schools and watching the Female Education System abroad, with the view of introducing speedy Female Education Reforms in Lucknow and elsewhere. This work was entrusted to him by the Local Government. For this reason he could not come to see Rama before March. Rama probably won't stay on the plains in summer. Rama loves Kashmir and would highly enjoy your benign company and that of Rai Bhawani Das and other friends. Rama's presence and talks would benefit innumerable hungry souls, if Rama could go with you to Kashmir. But mother divine, the highest privilege that a person can enjoy is the continuous burning of the heart, mind, body, and all at the altar of *Truth* and *Humanity*, and this is the way acceptable to the Supreme Spirit in the form of the *Impersonal*, unadulterated, small, still voice from *within*.

"If duty calls to brazen walls,
How base the fool who flinches."

Mother, consecrated life often goes led by some mysterious Divine reason that cannot be analysed.

Rama may accompany you to Kashmir but nothing definite can be said till the very moment of departure.

Your Own Self,
RAMA TIRTHA.

ॐ !

JAIPUR,
March 9, 1905.

MOST BLESSED DEAREST DIVINITY,

Your prophecy about Rama's coming has proved true so far that Rama has left Pushkar. Which way Rama goes from here, he leaves in the hands of the Supreme Providence (the Surya of Surya) to decide when the time comes. Two Lectures were delivered in Ajmer Town Hall. They are going to arrange for Lectures in the Town Hall at Jaipur. Puran has been to Pushkar, and wandered with Rama on the hills for two or three days. How sweet is Diljang Singh. People are coming in crowds to see Rama, and this must be closed. God and I !

All this day we will go together, the night ever insatiate of love we will sleep together and rise early and go forward in the morning wherever the steps shall lead, in solitary places or among the crowd, it shall be well. We shall not desire to come to the end of the journey nor consider what the end may be. Is not the end of all things with us already ?

OM ! OM ! OM !

Soon will Rama be beyond the reach of letters in forests, on hills, in God, in you. Don't know when next you may hear from

Your Own Self
RAMA.

Peace, Blessings, Love betide thee for ever.

OM!

HARDWAR.
Thursday Evening.

MOST BLESSED DEAR MOTHER,

Your prophecy has come out true and Rama is coming to Dehra and his Divine mother. But people out of extreme love stopped Rama at several places on the way. Lectures have been delivered at Alwar, Moradabad, Ajmer, and Jaipur. Rama stopped at Hardwar, parting company on the train with our beloved, blessed Babu Jyotis Swarupa. The people here have come to know about Rama's presence, and they most lovingly implore Rama to prolong his stay. Rama also does not think it worth while to lose this opportunity to do what he can to improve the condition of the youthful Sadhus and others who are wonderfully receptive and hungry for anything proceeding from Rama. Work among the Sadhus, mother, is just what you wanted Rama to undertake, when we met at Muttra. Very lovely Swamis are taking in Rama's teachings.

Rama went up to the temple of Chandi on the opposite side of the Ganges to-day. The temple lies on the top of a lovely little hill. The forest on that side of the river is very thick, and the scenery most picturesque. The view of the Ganges, as branching into scores of streams, and returning, is extremely beautiful. The Himalayan glaciers present a golden or diamond spectacle from the Chandi's Temple.

BLESSED ONE,

Neither praise nor blame,
Neither friends nor foes,
Neither loves, nor hatred,
Neither body, nor its relations,
Neither home, nor strange land,

No ! Nothing of this world is important. God is ! God is real, God is the only reality.

Let everything go. God, God alone is the all in all. Peace immortal falls as rain drops. Nectar is dropping in the rain drops. Rama's mind is full of peace. Joy flows from me.

Happy is Rama, and ever happy
Are you, dear mother. Peace ! Blessings !
Love! Joy! Joy ! Om ! Om ! Om !

Love, Blessings, joy to your pupils, hostess and host (Babu and Mrs. Jyotis Swarupa).

Your Own Self
RAMA.

July 5, 1905.

MOST BLESSED DEAR SELF,

Rama's letter sent about a week ago to your Mussoorie address may have reached your noble self before this. Rama cannot go to Kashmir this summer. So you may leisurely enjoy your pleasure trip to Kailas, Man Sarovar, and other places. In the picturesque mountain scenes, you will surely feel at

home at the sight of landscapes reminding you of the scenes earlier in life in blessed America.

Rama is very happy !
In the floods of life, in the storm of deeds
up and down I fly,
Hither, and thither weave,
From birth to grave
An endless web,
A changing sea
Of glowing life,
Thus in the whistling loom of time
I fly weaving the living robe of Deity.

OM !

Your Own Self
RAMA.

OM !

August 10, 1905.

Blessings ! Love ! Joy !
Peace ! Peace !

MOST BLESSED DEAR MOTHER,

Your letter was received a few days ago. But Rama has replied to no letters lately. To-day are finished three very useful books that Rama has been writing in the vernacular for the people. How is your health now ? Rama wishes you perfect health and strength.

OM ! OM ! OM !

To arrange for your passage to America is after all not a hard matter, but we want you to remain with us. Perhaps it is selfish, but you also love the people here. Are you sure that the feebleness of the physique is due only to the Indian climate, and return to America will certainly do you good? If so, none of us should insist on keeping you here. We should all help to see you arrive safely in California.

Peace! Heartfelt-Blessings! Love!

Hope this letter will see you in good health.

OM!

RAMA.

OM! OM! OM!

Peace! Blessings! Love! Joy! Joy!

MOST BLESSED DEAR DIVINITY,

Perhaps you know already Rama is in the hills about a thousand miles from Mussoorie. Rama lives all alone in an old house belonging to the Bengal Forest authorities. Away from the railway line, removed from the Post Office, beyond reach of visitors and callers, surrounded by a scenery among the richest in the world, with beautiful rills, and springs running at short distance from it, and when the weather is fair, commanding a distant view of the world's highest mountain, Mt. Everest. Even here fresh milk is brought to Rama by the mountaineers living in the woods. Walks in the woods and study fill up Rama's time.

What are name, fame, ambitions, wealth, achievements and all when "man in the woods with God may meet"? Why should we catch and cherish the *fever of doing* ?

Let us be divine. The morning breeze blows and is not anxious how many and what sort of flowers bloom. It simply blows on everything, and those buds that are full ripe to sprout, open their eyes. The dens of lions, the burning jungles, the dingy dungeons, the earthquake shocks, the falling rocks, the storms, battlefields and the gaping graves, if accompanied by God-consciousness in us, are far sweeter than pomp, honour, glory, thrones, luxurious retinue and all, when with these a man is not *Himself* in inner solitude *one with the One without a second.* Oh ! the joy of the finished purpose, light steps going about making every step our goal, every night the bodily death, and every day our new life."

Farewell, friends, and part,
The mansion universe is too small.
I and my love alone will play, Oh !
The joys of swimming together !
Together ? No. The joy of swimmers
dissolved rolling as the ocean !

Joy ! Joy !

Your Own Self

The following is also a portion and the last received by me. "Om ! Peace ! Peace ! Disciple ! Up ! untiring hasten to bathe thy breast in the morning red."

"As journeys this earth, her eye on a Sun, through the heavenly spaces and radiant in azure, or sunless swallowed in tempests."

"Halters not, journeying equal sunlit, or stormgirt.
So thou, son of earth, who hast force, goal, and time,
go still onward."

"As the light of the sun in the rain mist,
As the stars reflect in the sea;
So what to my wonder seems vastest
Is but a reflection from me.
And all things that my spirit revereth,
All grandeurs my heart would enshrine,
By command of the silence that heareth,
Already for ever were mine.
All arguments may fail,
All formal creeds prove false,
Only the limping soul needs Logic's crutches,
While to the pure in heart the very air breathes,
And the very ground pulses with truth.
Nature and God within man's heart are one.
Why should I pray ? Since all things far and near
But answer to my spirit's most needs.
I bring my joy, my gratitude, my love.
I enter into life fearless and confident,
I cleanse myself from every hateful thought,

I make my daily toil a song of praise.
I love the earth and feel its very life is part of me.
My only prayer is gladness which I love,
Why should I make appeal for help from some far source?
Since life is mine, since I am one with Him
Who is my life."

Om ! ॐ.

Yourself
RAMA.

Dear Puran,

I am happy to share these precious letters. We were both Rama's disciples. O mother India, my heart leaps to thee. Dear children, fail not to remember Suryananda.

The student of Thy modern Rishi is ever, ever mindful of thee. Let us awake out of this body of death, this Babylon of confusion. Let us return to our father's house enriched with the experience of mortality. "Let the dead past bury its dead." Let the dead present go on burying its dead. We will listen to the voice speaking in us, and not be ashamed of God. We will call ourselves by that *one* name, for we are born of God, Sexless and *United* in the "I am."

Thou art the word of the Lord God and thou shalt endure for ever. All Life is invisible.

"Only such as have ceased to see personality, can know the Infinity of Being." The narrow-minded ask, "Is this one of our tribe (caste) but the twice-born (Born of Truth) are of noble disposition. The whole world is but one family" (Gita).

Light and Love are one. Thou art the self-illuminating one.

"Hatred stirreth up strife but Love covereth all sins."

A man's heart desireth his way. But the Lord directeth his steps.

"Memory's records, sad though sweet, can lose their influence never !"

Dear Puran, I wish I might send money with this to publish all you desire.

I trust, dear Puran, that you will not defer answering this, as I shall want to know if you received it.

Love to your mother, to your wife, also kindly remember me to those who may enquire. I have written *two* letters to Babu Jyotis Swarupa since receiving any reply from him. What has become of Swami Shivgan Acharya? Please tell me if he is still at Muttra. If you see Dear Rama's people or can send them word of Love for them, please do so. Thou knowest in the kingdom of Truth, Love, Wisdom We are one ! OM ! OM ! OM ! Ever As Ever Mother.

Address Station M. Los Angles, California, U. S. A.

NATIONAL ANTHEM.

1.

God bless our ancient Hind,
Ancient Hind, once glorious Hind,
From Sagar Island to the Sind,
From Kashmir to Cape Comorin,
May perfect peace e'er reign therein.
God bless our peaceful Hind.

2.

Let all her sons in Love unite
And make them do their duty aright.
Fill them with knowledge ever true
And let their virtue shine anew.

3.

Your aid the country doth implore,
Give her a hearing, oh, once more,
National spirit in her do pour,
Extend her fame from shore to shore.
God bless once powerful Hind.

4.

O Krishna of mighty deeds untold,
O Rama ever so brave and bold,
Forsake them not in evil days,
Unworthy though in many ways,
God bless our helpless Hind.

Rama's Lover.

SWAMI RAMA.

The following poem was read at a Farewell meeting held on the occasion of Swami Rama's departure for India.

Like golden Oriole 'neath the Pines
Rama chants to us his blessed lines.
Rich freighted with the Orient's lore
He spreads it on our Western shore.
A bird of passage on the wing,
He brings a message from the King.
And this his clear resounding call
All, all for God and God for all !
His message given, he flits afar
Like swiftly coursing meteor,
But leaves of Heavenly fire a trace —
A new-born love for all his race.
Adieu ! Sweet Rama, thy radient smile
A soul in Hades would beguile,
And though we may not meet again
Upon this changing earthly plane,
We know to thee all good must be,
For thou'rt in God and God in thee.

OM ! OM ! OM !